OF THE

Education

Will OF A Fowler

PRINCE.

Divided into Three PARTS.

Whereof the laſt contains

SEVERAL TREATISES

uſeful for all Perſons

whatſoever.

Tranſlated out of French,

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LICENSED,

RO. L'ESTRANGE.

July 24.
1677.

THE PREFACE.

*SINCE 'tis always ridiculous to ſpeak without need, even according to the advice of one of the greateſt talkers that ever was, * in theſe very terms : It ſeemes a piece of Juſtice, which thoſe who publiſh Books, in ſome ſort, owe to themſelves, to let the World know, they lye under an obligation to do it ; leſt they be lookt on as People, who buſy themſelves in telling their ſentiments on ſeveral matters of moment when there's none that deſires them.*

* Cicero.

It is not hard to free my ſelf from this reproach, as to the preſent publiſhing this piece Of the Education of a Prince ; *for I can with truth aver, that I had no thoughts of making publick any of the treatiſes whereof 'tis compos'd ; when I had notice from a friend, that ſome, having found means to Copy one of the Chiefeſt of them, had reſolv'd to get it printed in ſome forraine Country.*

'Tis true, that this advice, which made me look on that impreſſion as inevitable, made me alſo more yeilding to the Counſel he gave me of procuring it to be printed my ſelf: and I thought t'was better to correct certain faults I had always obſerv'd, though never taken the pain's to amend, in it as well as ſome others which this thought diſcover'd to me, than to ſuffer it thus unamended to be put into the hands of all the World.

But as this accident furniſht me with reaſons to fear, the like might happen to ſome other writings of the ſame kind, whereof I knew copies had been taken, and wherein there was more to be corrected: to free my ſelf from this dread, I thought it would not be amiſs to print them all at once; for though there be a conſiderable difference betwixt being and not being an Author in Print, and the condition of thoſe that are not is infinitely the better; yet ther's but a very ſmall one betwixt being the Author of a Volume a little bigger or leſs.

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I do not think it neceſſary to particularize the reaſons, which have induc'd me to write theſe Treatiſes: for ſince they were not made for the preſs, they ought onely to paſs for bare and meer thoughts, wherewith it is lawful for every one to entertain either himſelf or his friends, provided they be warrantable and true ones. It may ſuffice to ſay in general, that they were made at ſeveral times and on ſeveral occaſions; and in ſuch circumſtances as wherein I had greateſt reaſon to be moſt ſenſibly toucht with the thoughts I have endeavoured to expreſs.

But perhaps ſome will think it ſtrange that they are united and put forth together under the ſame title Of the Education of a Prince, *to which they all do not ſeem to have any natural Relation. And the truth is, I cannot deny but that all the Treatiſes of the third part were made without any expreſs regard to the Inſtruction of a Prince; and upon proſpects quite different from that. For all this I do not think, that*

with reaſon I can be blamed, for having gather'd them together under the ſame title; ſince they are in ſome ſort related one to another, and that there needs no great reaſons for theſe arbitrary unions.

It was neceſſary to keep the title Of the Education of a Prince, *becauſe it was that which the firſt Treatiſe bears, a ſurreptitious impreſſion whereof was fear'd: and the World was to be adverti's'd not to make uſe of an ill copy. There was alſo ſome benefit in joining theſe Tracts together, and not making them ſo many books a-part. The leaſt relation therefore was ſufficient to make one body of them; and this relation is here eaſily found, ſince each Piece explicates at large ſome point or other that is but ſlightly toucht in the two firſt Parts.*

It is alſo moſt certain, that they concern Perſons of quality more than the vulgar, for the reaſons there ſet down: and this ſuppoſed, 'tis no more a fault, but on the contrary advantageous, that theſe Tracts, being particularly qualifi'd and directed for the great, ſhould never

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theleſs prove uſeful for all. 'Tis inconvenient enough, that books expos'd to be read by all, ſhould onely be fit for ſome certain perſons, who often are thoſe who read them the leaſt: Now this is a charge whereof this piece is not guilty, ſince the particular advantage it may bring to perſons of high condition, does not at all hinder that general one which may accrue to all the world.

This is not onely true of certain pieces here, out of which 'tis evident all may draw their ſhare of profit; as out of thoſe, Of Chriſtian civility, of the danger of the diſcourſes of Men, of the natural proofs of God, and of the immortality of the ſoul, of reflections on *Seneca*, of the neceſſity of not living at hazard, and guiding our ſelves by the rules of fancy: *But even of thoſe which ſeem moſt appropriated to the condition of the great, or the Inſtruction of a young Prince. Every one cannot be great, but every one may deſire to be ſo: Every one can envy thoſe that are great, or at leaſt by a Philoſo-*

phical pride raiſe himſelf above them. It is therefore of importance, that all ſhould know the condition and hazards, that attend the life of great ones; to the end this knowledg may ſtifle thoſe ambitious deſires, that malignant jealouſy, that preſumptuous vanity which a proſpect of the ſtate of Grandeur might inſpire them with; and that it may incline them to remain quiet in their own ſtate, and to give God thanks for having order'd their birth in a degree, though low, yet leſs expos'd to dangers.

It is more-over true, that there are very few who in ſome ſort do not ſhare in greatneſs, by comparing themſelves to thoſe who are below them. Every Gentleman is great in his own Village, and every Maſter in compariſon of his ſervants; and often theſe little Empires are manag'd with greater fiercenes and authority than thoſe of real Princes. Thus there's reaſon to admoniſh all whatſoever, not to abuſe the authority God has put into their hands; to be mindful of that natural equality

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which is betwixt them and their inferiors; and to look on the ſtate, wherein they find themſelves plac'd, as a Miniſtery obliging 'em to procure all the good they poſſibly can to thoſe who are ſubjected to them.

If there be few to whom the Education of Princes is committed, yet are there many who are charg'd with the bringing up of their own Children, or of thoſe of others; who are always to be look't on as young Princes in the Kingdom of JESUS CHRIST; and in whoſe inſtructions the greateſt ſhare may be practis'd of what is here propos'd, for the Education of ſuch as are call'd Princes on the earth. They ought alſo to be vigilant and careful in modelling their judgments, in teaching them true morality, in hind'ring the growth of their paſſions, and in fortifying them againſt the dangers they ſhall be expos'd to during the ſeries of their lives. For men being in all ſtates ſubject to the ſame faults, have much-what need of the ſame remedies; and there are very

few ſo particularly neceſſary to one condition, that they are abſolutely uſeleſs to all other.

After all this, if any one be found who cannot allow of our writing all theſe treatiſes under the Title Of the Education of a Prince, *they may eaſily redreſs what here thwarts their fancy, by conſidering each piece as ſeparated from the reſt, without any connexion joining them, as really they were pen'd; and by taking ſo the Education of a Prince for one of theſe Treatiſes, and not for the general ſubject of them all. And they have here a promiſe, that if ſuch a change ſhall be known generally to pleaſe, care ſhall be taken in the next Edition to blot out the title it now bears, which is the onely mark of that arbitrary connexion they boggle at.*

For what remaines, I do not believe it neceſſary to anſwer an objection, which cannot be made but by ſuch as are Maſters of ſmal reaſon; and 'tis this, that whilſt we lay open to view

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the condition of the great, we diminish the admiration and esteem we should have for them, and consequently effectively lessen their Grandeur, of which this admiration and esteem make a part. It were to be wisht, that what they look on as an inconvenience, would really happen; that is, that men would lose that false idea they have of the felicity of the great, since they would lose it with advantage both to themselves and the great ones; since they would be thereby more induc'd to give them the real true respects which are due to 'em according to the orders establish't amongst Men; and since they would be farther either from contemning and slighting them through a Philosophical vanity, or raising themselves above them by a prepposterous ambition. They would hence become both more submissive and thankful towards them; and though they would admire their condition less, yet would they with more charity love their persons. But the truth is, never any thing was

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leſs to be fear'd, or rather leſs to be hop'd than this. 'Tis an illuſion, to pretend that diſcourſes like this thwarting the natural inclinations and common impreſſions of mankind, ſhould work any conſiderable effect. As long as concupiſcence ſhall reign in man, Men will admire and affect greatneſs. 'Tis much if ſome ſmall number of perſons can by the light of truth correct and moderate this general propenſion. The torrent of Concupiſcence will always hurry down the reſt, let our endeavours be never ſo great to ſtop it and them.

OF

OF THE Education OF A PRINCE.

PART I.

Containing the general aims to be had for the well educating a Prince.

§. 1. A Young Prince is a Child of the Almighty, ſet apart by his Divine Providence, for Employments of the greateſt importance, but withal of the greateſt danger; and who may prove a great Inſtrument either of God's Mercy, or wrath on Men.

§. 2. The end propoſed in his Education ought to be the rendring him able to comply with all the Duties to which his Condition obliges him; and to prepare him againſt all the dangers he is thereby expos'd to.

§. 3. A Prince is not his own: He is the State's. God gives him to the People in making him Prince. To them he is accountable for all his time. And, as ſoon as he arrives at years of Diſcretion, he becomes guilty of a double fault, if he apply not himſelf with all the care he can to ſuch Studies and Exerciſes, as may diſpoſe him to perform all the devoirs of a Prince. For in miſpending his time, he does not onely wrong himſelf, but the State to whom he owes it.

§. 4. They who are charg'd with the care of his Breeding, are yet more guilty than he, if they do not procure him the beſt, and moſt worthy a Prince, that poſſibly they can. For, beſides the injuſtice they commit againſt this Prince and the State, they moreover become guilty of all the faults he might have been preſerved from by a good Education.

§. 5. This Chriſtian Education directly aiming at the Eternal Happineſs of the Prince, and the good of his People, and apt

apt to have effects of infinite conſequence, ought to be lookt on as a thing of the greateſt importance in the World. All conſiderations of Intereſt and charge, all humane reſpects ought every-where to give place to it. Nothing muſt be omitted, that may conduce thereunto; and whatever may prove diſadvantageous ought to be thrown aſide: In ſhort, 'tis this muſt be look'd on as the end; all elſe can be conſider'd onely as means to it.

§. 6. It is certain that one of the principal cares of thoſe who are entruſted with this Education, ought to be to make a good choice of ſome one or more, to whom they may commit the bringing up this young Prince. But it is impoſſible not to go raſhly to work, if the qualities neceſſary for ſuch an employment be not known.

§. 7. The ill choice ſometimes made on theſe occaſions, proceeds from the low Idea we have of what is neceſſary for one who undertakes the Breeding of a young Prince. The moſt part think it ſufficient, if ſuch an one be not vicious; and that he have ſome knowledge of polite Literature: others particularly are deſirous that he be skill'd and converſant in Hiſtory. There are ſome who re- *Belles Lettres.*

quire able Mathematicians; others consider principally that which is call'd *Knowing the World.* In fine, they ordinarily have only particular and low regards, and such as in no wise answer the greatness of the end they ought to propose to themselves.

§. 8. It is easie to discern That all these aims are mean, and that they bear no proportion to the end one ought to have in instructing a young Prince; since one may be endow'd with all these qualities, and yet be no able man; and a Prince may be very well instructed in Languages, in History, and Mathematicks, and yet very ill brought up; because his judgement may be spoil'd, and he not at all fram'd for any of those things which are of greatest necessity to make him live like a Christian Prince.

§. 9. For Example: History is lookt on as of great concern for Princes, and that not without reason, since it may stand them in great stead, provided it be taught them as it ought. But, if necessary advice be not given, it may do them more harm than good. For History of it self is but a confus'd heap of things done; Men therein mention'd are for the most part vicious, unadvised, and led on by their passions; their actions are often related

related by Writers of ſmall judgement; who praiſe and blame by humour, and who by their diſcourſes imprint a thouſand ill models and falſe Maximes in the minds of thoſe who read them without a diſcerning eye.

§. 10. A Tutor whoſe judgement were not accurate, might make this kind of Study much more dangerous. Such an one would indifferently fill the mind of our young Prince with the fooleries of Books, and his own too; he would ſpoil the beſt things with the ill dreſs he put them in: ſo that it may often happen that whilſt he loads his Pupil with confus'd knowledge, he ſhall onely ſtifle what Nature may have beſtow'd on him of right Senſe or Reaſon.

§. 11. The greateſt part of things are good or bad, according as they are repreſented. The Story of a wicked Man's Life may yield as much profit, as that of a Saint, if duely told; if its miſery be laid open, and a horrour of it inſtill'd: And the Life of a Saint may be as dangerous as that of a wicked Man, when ſo deſcrib'd as inclines us either to abuſe and contemn it.

§. 12. Sciences have their beneficialneſs and uſeleſneſs, eſpecially to Prin-

ces; and they may all be taught them either in a low and mean, or in a high and elevated way. There are few who know this difference; yet is it of that importance, that 'tis better to be totally ignorant of them, than to know 'em meanly, and to buſie ones ſelf and wade deep into what they have of frivolous and uſeleſs. The praiſe *Tacitus* gives *Agricola* is extraordinary, *Retinuitque, quod eſt difficillimum, ex Sapientiâ modum.* The moſt part of thoſe who are the ableſt in them judge the worſt; becauſe they make them the object of their paſſion, and place their Glory in the nice accurateneſs, not in the uſe and profit of their knowledges. There are ſome able Mathematicians, who imagine 'tis the rareſt thing in the World to know, Whether there be a Bridge and an Arch hanging round about the Planet *Saturn.* A Prince ought to be acquainted with ſuch opinions, becauſe the knowledge of them coſts little: But he has wrong done him, if at the ſame time he is not taught that theſe knowledges are but a vain curioſity. For it is better to be ignorant of ſuch things, than not to know that they are frivolous, and of no uſe.

§. 13. Hence we learn, That the qua-

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lity moſt eſſential to a Tutor fit to educate a Prince, is a Quality without a Name, and which is not fixt to any certain Profeſſion. It is not ſimply to be skill'd in Hiſtory, in Mathematicks, Languages, Politicks, Philoſophy, in the Ceremonies and Intereſts of Princes: all this may be ſupply'd. 'Tis not neceſſary that he who has the care of inſtructing a Prince ſhould teach him all; 'tis ſufficient he teach him the uſe of all. There is a neceſſity he ſhould ſometimes eaſe himſelf, and that whilſt he prepares and ſtudies to teach his Pupil ſome certain things, he ſhould onely ſtand by, and be a witneſs of what is taught him by others. But this Quality ſo eſſential to his Employment is not to be ſupply'd from abroad, is not to be borrow'd from others, nor procur'd by ſtudy. It has its beginning from Nature, and is ripen'd by long exerciſe and continual reflexion. Thus they who have not this Quality, and are already ſtruck in Age, are uncapable of ever attaining to it.

§. 14. We cannot make it comprehended better, than by ſaying, That 'tis this Quality which makes a Man alwayes to blame what is blamable, to praiſe what deſerves praiſe, and to ſlight what is mean.

It makes a Man know what is great; it makes him judge wisely and equitably of all things whatsoever, and propose his judgements in a grateful way, and with a certain proportion to those he speaks to; in fine, it in all things guides the mind of him that is instructed to truth.

§. 15. We ought not to imagine, that this is alwayes done by expres reflexions, nor that at every turn it makes a stop to instil Rules of good and evil, true and false; no, on the contrary it does this almost alwayes in an insensible manner. *Tour.* 'Tis an ingenious turn it gives to things, which exposes to view those that are great, and deserve to be consider'd, and hides what ought not to be seen; making Vice ridiculous, Vertue amiable; and insensibly framing the mind to taste and relish good things, and to have a dislike and aversion from bad. So that it often happens, that the same Story, the same Maxime, which betters the mind when propos'd by an able judicious Person, on the contrary serves for nothing but to deprave it, when deliver'd by one not so qualifi'd.

§. 16. Ordinary Tutors think themselves onely oblig'd to instruct Princes at certain hours, to wit, when they

they teach them what they call their Leſſon. But the Man we ſpeak of has no ſet hour of teaching, or rather he teaches him at every hour. For, he often inſtructs him as much in his Play, in his Viſits, in Converſation and Table-talk with thoſe preſent, as when he makes him read Books; becauſe having for principal aim to frame his judgement right, for this he finds the various objects that offer themſelves often more available than premeditated Diſcourſes; ſince nothing ſinks leſs into the mind, than what enters there under the unpleaſant ſhape of a Leſſon or Inſtruction.

§. 17. As this way of inſtructing is inſenſible, ſo alſo in a manner is the profit thereby gain'd; that is, 'tis not perceiv'd by certain groſs and exterior ſigns: and this it is that deceives ſhallow Conſiderers, who imagine a Child taught in this manner is not forwarder than another; becauſe perhaps he cannot tranſlate better into his own Language a piece of *Latin*, or recite more readily a Leſſon out of *Virgil*. And thus judging of a Child's advance by ſuch like fooleries, they ſhall often value a Tutor truly able, leſs than another whoſe knowledge ſhall be mean, and his Soul without light.

§. 18. Not that common things ought to be neglected in the inſtruction of a Prince. They ought to learn Languages, Hiſtory, Chronology, Geography, Mathematicks, and even Civil Law to a certain degree. Their ſtudies ought to be regulated like thoſe of other Perſons; one ought to endeavour to make them laborious, and teach them to go from one employment to another, without leaving any void and unprofitable time between: all occaſions ought to be husbanded with a dreſs to teach them ſeveral things: if poſſible, they ought to be ignorant of nothing that is remarkable in the World. All this in it ſelf is good, uſeful and neceſſary, provided we fix not here as the laſt end of Inſtruction, but make uſe thereof to frame their manners and judgement.

§. 19. To faſhion and frame the Judgment, is to make the Soul reliſh truths, and teach it how to diſcern and know them; 'tis to make it quick-ſighted in finding out falſe ratiocinations; 'tis to learn it not to be dazled by the vain flaſhes of words void of ſenſe; not to content it ſelf with terms or obſcure principles; and never to be ſatisfied till it have div'd even to the bottom of things: 'tis to make

make it ſubtile in finding where the difficulty lies in intricate Queſtions, and diſcern in thoſe who fly and wander from the point: 'tis to fill the Soul with principles uſeful for the finding out of truth in all things, particularly in thoſe one has moſt need of.

§. 20. It is requiſite that an underſtanding Tutor endeavour to render his young Prince equally curious and skilled in knowing things, and the grateful gaining wayes of propoſing them. As there are certain things that are falſe, ſo likewiſe are there wayes and manners that are falſe too; that is to ſay, There are wayes of propoſing, which produce quite different effects from thoſe we deſire to raiſe in the minds of others. He who applies himſelf but to one of theſe, is uſually defective in the other: he that's knowing in things, often miſtakes groſly in circumſtances; and one that's nice in theſe, has often ſmall skill in the other. Men that live retir'd, are often faulty in the firſt; and thoſe of the World do fail as often in the other. A Prince ought to ſhun both theſe defects: becauſe it behoves him equally to know truth, and to make others reliſh it. And though he ought to be intelligent and equitable enough, both to know

know and honour Truth, even when it is propos'd with falſe and groſs circumſtances; yet ought he with extreme care to avoid delivering it in ſuch diſadvantageous wayes, ſince thereby the greateſt part of thoſe he converſes with may loſe the fruit thereof.

§. 21. In fine, a Prince muſt be made to take notice that falſity is to be met with every-where: that there is a falſe Valour, a falſe Honeſty, a falſe Liberality, a falſe Gallantry, a falſe Eloquence, falſe Raillery, falſe agreeableneſs. He muſt look very near not to take the one for the other; and it is very difficult not to be miſtaken, when one has no rule to judge by, and onely follows the impreſſion received from others.

§. 22. Morality is the Science of Men, and particularly of Princes, ſince they are not onely Men, but ought to rule and command Men; and they cannot perform this without they know both themſelves and others in their defects and paſſions and without they be throughly inſtructed in all their devoirs. 'Tis then in this Science that a Prince's mind ought to be principally inſtructed and moulded: For as its uſe will be continual, ſo alſo ought the ſtudy thereof. It cannot be

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begun too ſoon, becauſe one cannot begin too ſoon to know himſelf: and this ſtudy is ſo much the more convenient, as all things may be aſſiſtant to it: For Men and their faults are to be found everywhere.

§. 23. Endeavours ought to be uſed not onely to teach him the true principles of this Science, but alſo to let him know its neceſſity, and to inſtil into him a love and eſteem thereof, by making him ſenſible of the horrible unhappineſs of the moſt part of Great ones, who paſs away their Lives in a dreadful ignorance of what concerns them moſt; who know not what they do, nor whither they go; who fancy to themſelves that they have nothing elſe to do here, but to hunt and recreate themſelves; or to frame ambitious deſigns of raiſing their Families; and who after the ſhort ſpace of a wretched Life, full of continual illuſions and fed with dreams and chimera's, at the hour of death, ſee all theſe vains fantaſmes diſappear, whilſt they themſelves fall headlong into the utmoſt extremity of eternal miſery. *See Diſcourſe of the neceſſity of not living by hazard.*

§. 24. He ought to be inſtructed both in the general du- *See the Treatiſe of Gran-*

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deur and the 3 *Diſcourſes of* Monſieur Paſcal.

ties of Man, and the particular ones of Princes; and to know how to tie and link theſe together; and above all, endeavour muſt be uſed that he inſenſibly forget not (as moſt Great ones do) what is common to him with other Men, whilſt he onely buſies his imagination about what diſtinguiſhes him from them. For this purpoſe, it is neceſſary to make him well comprehend the true nature of all theſe things; what greatneſs is, whence it ſprings, and where it ends; what it hath of ſolid and real, and what of idle and vain; what it is that Inferiors owe to Great ones, and what theſe ought to repay them: laſtly, what it is that abaſes or ſets them high in the eſteem of God and Man.

§. 25. As the love and affection of Men are neceſſary for the Employment to which Princes are call'd, ſo a Prince ought with great care to be inſtructed in what purchaſes or loſes them, in what gains or ſhocks Mens minds, and in what pleaſes or diſpleaſes the World. He muſt diſcover the hidden ſources of theſe effects, and the ſecret Springs whence flow all theſe motions; to the end he may make them play as need ſhall require. But, at the ſame time, he is to be made acquainted with the vanity

vanity and foolery of this little addreſs, when he propoſes to himſelf no other end than the driving on ſome worldly deſign, or the enjoying the ſatisfaction of being belov'd. And for this reaſon he is to underſtand, That all theſe actions may be practis'd upon the ſcore of higher and nobler conſiderations, and that they may be made infinitely more ſerviceable for his concerns in Heaven, than for thoſe he can have on Earth.

For Example, Great ones by their very Condition are obliged to be in a continual exerciſe of Civility; and when they, as they ought, comply with this their duty, it ſtands them in great ſteed to gain the eſteem and love of others. Yet for the moſt part this Exerciſe paſſes amongſt them for a moſt vain and frivolous amuſement. As they practiſe it with great inequality, being extreme complaiſant to ſome, and as fierce and rude to others, it often happens that they do not ſucceed in the deſign they have of making themſelves belov'd: and ſhould they ſucceed, it could procure them but very ſmall advantages. But the ſame offices of Civility practis'd on other motives; *viz.* thoſe of charity may become a continual exerciſe of vertue, and

See the Treatiſe of Chriſtian Civility.

and they by this means produce, even more certainly, that temporal effect ordinarily expected by them, of gaining the love of those to whom they are paid.

§. 26. In fine, one ought to make a young Prince observe, That in all particular actions, the Laws of God are so equitable and holy, that there is no readier way to gain the admiration of Men, than by practising Christian vertue in the most heroick and elevated way; and that these qualities and actions which displease God the most, as Insolence, Pride, Injustice, Anger, are those which draw on them in greater measure the contempt and hatred of others. There is nothing more amiable than a Man that loves not himself, and does all things in relation to God, and the service of others, wherein consists the piety of a Christian: and there's nothing so hateful as one who loves none but himself, who refers all things solely to himself, wherein consists the deordination of Man.

§. 27. But though this study ought to be the chiefest and frequentest of all those to which one applyes a Prince; yet ought it to be done in a way bearing such a proportion to his age, and the quality of his mind, that he be not over-charg'd there-

therewith; nay, that even feels it not. Endeavour muſt be us'd that he learn all Morality, without knowing almoſt there is ſuch a Science, or that there is a deſign to teach him any ſuch thing; ſo that when he ſhall apply himſelf to it in the courſe of his Studies, he ſhall be aſtoniſhed that he knows before hand much more than is there taught.

§. 28. There is nothing more difficult, than to find this proportion to the Underſtanding of Children; and it is with reaſon that a Man of the World ſaid, That *it is the part of a ſtrong and elevated Soul, to be able to proportion, and frame it ſelf to the wayes and humours of Children.* 'Tis an eaſie matter to make a diſcourſe of Morality for an hour together; but to reduce all things to it, ſo that the Child neither perceives nor takes diſtaſte thereat, is what requires an admirable addreſs, and ſuch as is to be found in very few.

§. 29. In Vice there are two things conſiderable; the deordination, which makes them diſpleaſe Almighty God, and the folly and ridiculouſneſs, which makes them contemptible in the eyes of Men. Children for the moſt part are little ſenſible of the firſt, but the ſecond may be incul-

inculcated to them by a thouſand ingenious wayes which the occaſions ſuggeſt. Thus by making them hate Vice as ridiculous, one prepares them to hate it as contrary to the Laws of God; and mean while prevents its making full impreſſion on their minds.

§. 30. It ought to be conſider'd, That Youth is almoſt the ſole time when Truth with any kind of freedom preſents it ſelf to Princes; the reſt of their Life, it flyes from, and ſhuns them. All thoſe who are about them ſcarce conſpire but to deceive them, becauſe it is their intereſt to pleaſe them; and they know 'tis not the way to it, to tell them the truth. So that for the moſt part their Life is a dream, where they ſee falſe ſights and deceitful ſhows. Wherefore one who has the inſtruction of a Prince committed to his charge, ought often to reflect, That the Child he has care of, every day comes nearer a night where truth will abandon him; and ſo he ought to make haſte to tell him and imprint in his mind whatſoever may be moſt neceſſary to guide him in thoſe dark miſts, which by a kind of neceſſity his Condition will caſt about him.

§. 31. One ought not to think it enough to enlighten his Underſtanding by many principles

principles of truth, which may help him to guide and regulate himself in his actions: but he ought to be poſſeſt in general with a love of truth in all things, and an averſion from being deceived; and be made thorowly to comprehend, that it is impoſſible he ſhould not be ſo all his Life, if he does not let all thoſe who approach him know, he loves nothing ſo much as truth, and hates nothing more than lyes and cheating.

§. 32. There are ſome who deceive others out of intereſt, without being deceived themſelves; but there are alſo a number of others who onely communicate their own errors, that is, Thoſe falſe Idea's and opinions their minds are full of. And as the Life of Great ones paſſes in almoſt continual commerce with Men, they are alſo more expoſed than others to this danger: ſo that if they have not a care on't, they unite in themſelves all the falſities which are to be found diſperſt amongſt other Men. He therefore who is to be inſtructed, ought to be made know how much it concerns him, not only to defend himſelf againſt the artificial, malignant and intereſted cheats of thoſe who would ſurprize and impoſe upon him; but alſo againſt that other

See the Treatiſe where it is ſhew'd how dangerous the diſcourſes of Men are.

other honeſt, and one may ſay, Fair-dealing deceit, which communicates it ſelf; by the diſcourſes of almoſt all thoſe with whom he will be oblig'd to live; who being themſelves full of falſities they are not aware of, propagate them, without knowing it, in their diſcourſe to others.

If this latter kind of Deceivers be leſs hateful, yet are they more dangerous than the other. For it is not enough for theſe to conceal from our knowledge ſome particular matters of fact, wherein the others employ their skill moſt: but they even keep from us the knowledge of thoſe principles whereby we ſhould judge; and whilſt they inſtil into us a thouſand falſe maxims, they corrupt the very heart and Underſtanding. He ought therefore to be inſtructed to ſtand equally on his guard againſt the one and the other, and to eſteem it the greateſt of miſeries to be depriv'd of the light of Truth, by which his Life is to be guided, and without which it is impoſſible not to go aſtray, and fall into thoſe precipices which are the end of this deadly wandring.

§. 33. The ordinary cauſes of the miſeries of Great ones are to be particulariz'd and taken notice of, and endeavours uſed to fortifie him on that ſide: and above all

all he ought to be inſpir'd with a great horror of Civil Wars, and all kind of diſſenſions, which to Princes are the cauſes of evils almoſt irreparable, and gulphs without bottom.

§. 34. It is neceſſary to know the faults and defects of him we inſtruct; that is, we muſt well obſerve whither the bent of his concupiſcence ſways him, to the end all means and arts may be uſed to leſſen it, by taking away whatſoever may either exaſperate or fortifie it; yet ſo, as to diſtinguiſh alwayes between thoſe tranſient faults which age deſtroys, and ſuch as with years grow and get ſtrength.

§. 35. 'Tis not enough to aim onely at preſerving Princes from falling, but at ſowing too in their minds certain ſeeds, which may aid them to riſe again, if they be ſo unfortunate as to fall. And theſe ſeeds are the ſolid truths of Religion, principally as to the manner of re-eſtabliſhing our ſelves in our loſt innocence. For, though theſe truths are ſometimes obſcur'd by the intoxication of the World, when young Princes begin to taſte and reliſh it; yet they many times break forth again afterwards when it pleaſes God to look on them with an eye of mercy.

§. 36. It is not onely neceſſary to frame and

and fashion, as much as one can, their mind to Vertue; but it is requisite also to give their Bodies a ply and bent thereunto: that is, endeavours must be used that their Bodies prove not an hinderance to their leading a regular Life; and that they draw them not by their sway to debauchery and disorder.

For we must know that, Man being composed of Mind and Body, the evil ply and bent that is given to the latter during one's Youth, proves often in the sequel of one's Life a very great hinderance to Vertue. There are some who accustom themselves to be so flitting, so impatient, so hasty, that they become uncapable of any regular Employments. Others prove so nice and tender, that they cannot endure the least trouble or pain. There are some who give themselves up to endless disquiets, wherewith they are tormented all their Life-time.

One may say, That these are faults of the Mind, but they have their permanent cause in the Body: and that's the reason they continue in them even when the Mind appears absolutely free from them. For behold how, for example sake, many become subject to these irksome disquiets.

§. 37.

§. 37. The content of Mind consists in acting and employing it self about some pleasing object: and the intermission or cessation of action, or a more languid remisse action, are the ordinary causes of its disgust and disquiet. Hence we grow weary of our selves in solitude, because there for the most part our thoughts are weak, and the objects we see make no lively impressions on us; for as soon as we come to a certain degree of agitation, we cease to be weary.

From hence it happens, that those whose Souls have been accustom'd to be stirr'd and shaken by lively and violent motions, become easily weary of themselves, when the objects present do stir and agitate them but a little: and for this reason those who are accustom'd to violent divertisements, great passions and employments whereby their Souls have been kept in great motions, are much more subject to it, than others; because their Souls have been used not to take pleasure but in these violent concussions. On the other side, those whose Minds have never been strongly mov'd, are not for the most part subject to this irksomness; because common objects suffice to keep them in an evenness of motion, which

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is ſufficient to free them from it.

Now this irkſomneſs is not onely in the Mind, but alſo in the Body: that is to ſay, This diſguſt of the Soul is accompanied with a certain contraction of the heart, which is an effect perfectly corporeal: and theſe two motions become ſo linkt together, that as the Mind is never ſtruck with theſe diſguſts, but that this corporeal motion happens in the heart; ſo as often as theſe material motions happen in the Body, theſe motions and thoughts of ſadneſs and regret offer themſelves to the Mind; in the ſame manner as the Idea of a Man ſtrikes us as ſoon as we hear his Name, becauſe theſe two Idea's are joyned and linkt together.

Although therefore one ſhould through principles of Devotion, quite renounce thoſe great divertiſements and agitations of the Soul, which ſpring from ſtrong paſſions, yet may he remain ſubject for a great while to this irkſomneſs; becauſe being now mov'd only by weaker objects, they cauſe in the Body the ſame contraction of heart, which they heretofore uſed to produce there: and this ſame motion of the Body brings the ſame thoughts of ſadneſs, which cauſe this uneaſineſs of Mind.

From

From hence it appears, That there is nothing more dangerous than violent divertiſements, and whatſoever elſe ſtrongly ſtirs and agitates the Soul. For except one continue conſtantly in this agitation, (a thing very often impoſſible, and which would be the greateſt of misfortunes) he is reduced to that paſs, as to be in ſome ſort miſerable all his Life; although this miſery it ſelf would prove a greater happineſs to thoſe who can patiently away with it, than that other apparent happineſs of their great divertiſements.

§. 38. The ſame caſe as to all thoſe other paſſions of Anger, Impatience, Fear. Each of theſe makes its impreſſion on the Body, and this impreſſion is afterwards excited whether one will or no, when theſe objects preſent themſelves, and it to ſome degree communicates it ſelf to the mind. Thus one of the greateſt goods one can procure to a Prince under one's Tuition, is, during his Youth to repreſs the exterior effects of his paſſions, if he cannot abſolutely be cur'd of them: leſt his Body accuſtom it ſelf thereto, and having once taken its bent, the redreſs become infinitely more painful and difficult.

§. 39. The love of reading and Books, is a general preſervative againſt a multitude of

diſorders, to which Great ones are ſubject, when they know not how to employ themſelves: Wherefore it cannot be too much inculcated to young Princes. They ought to be accuſtom'd to read much themſelves, and hear much read by others, and to have their Souls open'd and inlarg'd, that they may take delight therein. They ought even to be brought to it by the quality of the Books; as thoſe of Hiſtory, Voyages, Geography; which will be of no ſmall uſe to them, if they do but habituate themſelves to paſs their time in reading of them without diſguſt and chagrin.

OF

OF THE Education OF A PRINCE.

PART II.

Containing many particular Advices, about Studies.

§. 1. INSTRUCTION aims at advancing the Mind to the higheſt point it is capable of.

§. 2. It requires neither memory, imagination, nor underſtanding: but it cultivates all theſe, in fortifying them by one another. Judgement is help'd by Memory, and Memory is refreſh'd by Imagination and Judgement.

§. 3 When either of these is wanting, the defect must be supply'd by the rest. Thus the great address of a Master is to apply those under his care to such studies, as they are naturally most inclin'd to. There are some Children almost onely to be exercised in what depends on memory; because their memories are strong and their Judgments weak; and there are others who ought immediately to be set on work about things of judgement, because they have more of that than of memory.

§. 4. Properly speaking, neither Masters nor outward instructions they give, make Learners comprehend things. These onely expose them to the interior light of the mind, by which alone they are comprehended. So that when one does not meet with this light, instructions prove as useless, as it would be to expose and shew Pictures in the dark.

§. 5. The greatest Wits have but limited understandings. In them there are always some cloudy and darksom corners: but the understandings of Children are almost totally over-cast, they discover onely some little glimpses of light. So that the great work consists in managing these small rays, in increasing them, and placing therein whatsoever one would make them comprehend.

§. 6.

§. 6. Hence it is that 'tis so difficult to give general Rules for the instruction of any one, because they ought to be proportion'd to that mixture of light and darkness, which is various according to the difference of Wits, particularly in Children. We must observe, where day in them begins to break, and thither we ought to bring whatever we would make them understand: and thus several ways must be try'd to get admittance into their Minds; and in those we must persist, where we find the best success.

§. 7. It may nevertheless in general be said, That the light or knowledge of Children depending very much on sense, one ought, as much as possible, fasten to sensible things the instructions that are given them; and, not onely to make them enter by the Ear, but also by the Eye: there being no sense that makes a more lively impression on the Soul, nor that forms therein Idea's more distinct and clear.

§. 8. Laying hold on this hint, one may aver, That the study of Geography is very fit for Children, because it depends much on the Senses, and they may be made to see by their eyes the scituation of Towns and Provinces: besides it is pleasant

enough, (a neceſſary circumſtance not to diſcourage them at the firſt) and needs little of ratiocination, wherein they are moſt deficient at that age.

§. 9. But to make this ſtudy at once both more profitable and pleaſant, it is not enough barely to ſhow them in Maps the Name of Towns and Provinces; but moreover ſeveral Arts and addreſſes are to be uſed, to fix them in their memories.

Books may be provided with the Cuts of great Towns which they may peruſe: Children are taken with this kind of divertiſement. Some remarkable Hiſtory may be told of each place which may rivet it in the memory. One may make them obſerve the Battle fought, the Councils held there, and the Famous Men ſprung thence. Some thing may be told them either of Natural Hiſtory, if any rarity be there to be found, or of their Government, Greatneſs and Traffique. If the Towns be in *France*, it would not be amiſs, if one could, to let them know the Lord to whom they belong, or the Governours they are under.

§. 10. To this ſtudy of Geography, there ought to be joyn'd a certain little Exerciſe, which is but a divertiſement; yet may much contribute towards the imprinting

printing it in their minds; and 'tis this, if one ſpeak before them of ſome Hiſtory, be ſure alwayes to ſhew them the place of it in the Map. If, for example, the *Gazette* be read, all the Towns it ſpeaks of muſt be ſhewn. In fine, endeavours muſt be uſed ſo to make them mark in their own Maps all they ſhall hear ſaid; that theſe may ſtand them inſtead of an artificial memory, whereby not to forget Hiſtories, as the Hiſtories do the like good office in making them remember the places where they happen'd.

§. 11. Beſides Geography, there are yet many other uſeful knowleges, which may find admittance by the ſight into the minds of young Children.

In the Books of *Lipſius* are repreſented in Pictures the Engins uſed in War by the *Romanes*, with their Cloathes, Arms, puniſhments, and ſeveral other things of this nature, which may be ſhewn to Children with much advantage. For example, they may there ſee what a *Ram* is, what a *Buckler*, what a *Teſtudo*; how the *Romane* Armies were drawn up, what number their *Cohortes* and *Legions* conſiſted of, the Officers of their Armies, and an infinity of other curious and delightful things; omitting the more intricate. The

ſame advantage almoſt may be made of a Book call'd *Roma ſubterranea*, and ſome others where may be ſeen in Cuts, what remains of the Antiquities of this Chief City of the World. To theſe one may adde the Pictures that are to be found in the Relations of certain Voyages into the *Indies* and *China*; wherein are deſcribed the Sacrifices and *Pagods* of thoſe Wretches: and Children at the ſame time may be made to obſerve to what exceſs of folly Man may paſs when he follows his own fancies and the dark lights of his own mind.

§. 12. *Aldrovandus*, or rather his Abridgement by *Johnſton*, may alſo be uſeful for their profitable divertiſement; provided he who ſhews them have a care to tell them ſomething of the nature of the Beaſts, not by way of Leſſon but diſcourſe. This Book alſo ought to be made uſe of, to let them ſee the Figures and ſhapes of the Beaſts they find mention'd either in Books or Diſcourſe.

§. 13. An ingenious Man by a tryal with one of his own Children, hath lately made it appear, that theſe early Years are very capable of learning Anatomy: and without doubt ſome general Principles may be uſefully ſhown them, if it were for nothing

nothing elſe, but to make them remember the *Latin* Names of the parts of Humane Bodies; but one muſt have a care of leading them into ſome curioſities that are dangerous in this particular.

§. 14. For the ſame reaſon it would be profitable to let them ſee the Portraictures of the Kings of *France*, of the *Roman* Emperours, of the *Sultans*, of great Captains, and of the famous Heroes of ſeveral Nations. It is good they ſhould take pleaſure in viewing theſe in Books of Pictures, and that they ſhould have recourſe thereunto as often as mention thereof is made. For all this ſerves to fix notions and Idea's in their memory.

§. 15. One ought to endeavour to incline the minds of Children to a commendable curioſity of ſeeing things that are ſtrange and curious, and encourage them to be inquiſitive of the reaſons of whatſoever occurs. This Curioſity is no fault in their age, becauſe it opens and enlarges their minds, and diverts them from many ill turns.

§. 16. Hiſtory may be plac'd amongſt thoſe knowledges, which enter by the eyes, ſince to make one remember what is read, uſe may be made of Books of Cuts and Pictures. But even when none

ſuch can be had, yet it bears a great proportion with the capacity of Children: and though it depends onely on memory, yet it is of great uſe to frame and mould the Judgement. All Arts therefore are to be uſed to make Children reliſh it.

§. 17. Firſt of all therefore they may be furniſh'd with a general notion of the Hiſtory of the whole World, of the ſeveral Monarchies, and the great changes which have happen'd ſince its beginning. To do this, the time of its duration may be divided into ſeveral Ages; as from the Creation to the Deluge; from the Deluge to *Abraham*; from *Abraham* to *Moſes*; from *Moſes* to *Solomon*; from *Solomon* to the return from the Captivity of *Babylon*; thence to *JESUS CHRIST*, from him to our age: thus in a general Chronology tying together the general Hiſtory of the World.

§. 18. But here the Hiſtory of the *Jewiſh* Nation is more particularly to be explicated to them, and uſe thereof muſt be made to ground them firmly betimes in the truths of our Faith, as I ſhall declare hereafter. It would be good alwayes to let go hand in hand Hiſtory, Chronology and Geography, by ſhewing in Maps the places ſpoken of, and aſſigning whatever is

is there related to its particular age.

§. 19. Beſides theſe Hiſtories which ought to make a part of their ſtudy and Employment, it would not be amiſs to tell them ſome Story, out of the courſe of their Exerciſe; and which might ſerve for a divertiſement: This may be call'd the Story of the Day, and they may be ſet to repeat it again, to learn them how to ſpeak.

Stories of this kind ought to relate ſome great accident; ſome ſtrange rencountre, or remarkable example of Vice, Vertue, Miſery, good Fortune, or what is otherwiſe very exotick. Here may be told extraordinary events, prodigies, Earthquakes, ſwallowing up whole Towns, ſhipwracks, Battles, forreign Laws and Cuſtoms: This exerciſe being well manag'd may teach them what is beſt to be known in all Hiſtory; but one muſt be punctual herein, letting no day ſlip without telling ſome ſtory, and marking the day whereon it was told.

§. 20. Children are to be taught to ſort together in their memories ſtories that are alike, for they will be helps whereby to remember one another. For example, it is good they ſhould know all the great Armies, mentioned in hiſtories

of

of War; all the great Maſſacres, Plagues; all remarkable proſperities and miſeries; all who have been exceſſive rich, great Conquerors, great Captains, fortunate or unfortunate Favourites; who have lived long, who have been ſignalized by their extravagancies, great Vices or Vertues.

§. 21. It would be of great advantage for the Children of Great Perſons to accuſtom them to hear one read while they are a-dreſſing. This in Perſons of Quality takes up much time, uſually ſpent without any profit, not to ſay with much loſs and danger, this being the time when their Servants take the moſt freedom to talk with them. Nevertheleſs by managing of it right, a great deal of Hiſtory and Books of Voyages might be read.

§. 22. The greateſt difficulty occurring in the inſtruction of Children, is teaching them the *Latin* Tongue: 'tis a long and dry ſtudy; and though depending principally on the memory, it is a ſtudy fit for their age; yet nevertheleſs for the moſt part it diſcourages and diſmays them by being ſo laborious and long. Wherefore it very often happens that the Children of Great Perſons, being more impatient and leſs ſtudious than others, learn the

Latin

Latin Tongue ſo imperfectly in their Youth, as wholly to forget it afterwards; becauſe when they enter into the World, they ſo entirely give themſelves up to enjoy it, that during a long ſpace of time they quite lay aſide all ſorts of ſtudy and reading. Endeavours therefore muſt be us'd to make them ſenſible how great this fault is, and what reaſon they will have to repent themſelves thereof, when travelling into Foreign Countries, or being viſited in their own by ſtrangers, they ſhall find themſelves utterly unable to entertain them. They are to be made underſtand, that only in their own Countries Gentlemen are to be found who are ignorant of the *Latin* Tongue; that in *Poland*, *Hungary*, *Germany*, *Swedeland*, and *Denmark*, all Perſons of Quality cannot only underſtand, but readily ſpeak it; and laſtly, that nothing is more ſhameful, than not to underſtand the Language of the Church, nor to be partakers of its Prayers otherwiſe than the moſt illiterate Peaſants and Women; to be confin'd only to ſuch entertainments as thoſe of his own age can afford him, and to be deprived of that of thoſe great Men who in their compoſures ſpeak that Language; that nothing is perfectly known when

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read in Tranſlations, and that even one reads but little when reduced to read Tranſlations only.

§. 23. The difficulty, and withall neceſſity of Learning this Language, hath ſet ſeveral on work to find out ſome means whereby to eaſe Children in the ſtudy they are to employ about it. Theſe endeavours have brought forth a numerous variety of Methods, whilſt every one doth pretend that the Method he hath found out is to be prefer'd before all others for teaching the grounds of that Tongue. On the contrary others have believ'd that the beſt Method was to uſe none, and that it was beſt to enter new beginners at firſt with the Lecture of Books, without troubling them with the thorny difficulties of Grammar. Many have been of opinion that it was ſooneſt learn't by uſe, and that there needed only an Obligation of ſpeaking *Latin* conſtantly, to come to its knowledge. *Montagne* relates that this was the way he was brought to it; and that by this means at the age of ſeven or eight years he ſpake *Latin* in perfection. The *French*, *Hollanders*, *Germans*, and *Italians*, have in high eſteem a certain Book, called, The Gate of Tongues, *Janua Linguarum*; where, in a continued and connected

nected diſcourſe, all *Latin* words are to be found; and they fancy to themſelves, that Children by the learning this Book at the firſt, may be brought in a ſhort time to know the *Latin* Tongue without the help of reading ſo many other Books.

§. 24. To paſs judgment in one word on theſe ſeveral ways of teaching Children *Latin*, it is certain that it would be in it ſelf of an extraordinary advantage to teach by uſe this Language, as vulgar ones are taught: but to put this in practice hath been found obnoxious to ſo many difficulties, that hitherto it has been lookt upon as almoſt impoſſible, at leaſt in regard of the common people, which is the worſt of faults.

For, firſt Maſters are to be found out, who ſpeak *Latin* very well, and this already is a quality very rare; and it often happens, that thoſe who are endowed with it, are not the fitteſt to inſtruct Children, ſince they may want other qualities that are incomparably more neceſſary. Beſides, it is requiſite, that thoſe with whom Children, thus to be taught, ſhall converſe, ſpeak only *Latin* to them: Nay, at the firſt glance it ſeems that it is with reaſon to be fear'd, leſt intro-

introducing this Rule amongſt Children to be bred up together, and obliging them to ſpeak *Latin* amongſt themſelves before they know almoſt any thing in the Language, inſtead of teaching them to ſpeak *Latin*, one do make them to forget both to ſpeak and think; and alſo leſt this ſlavery do not make them ſtupid and doltiſh, by the trouble it will put them unto to expreſs their minds and thoughts.

But, as in matters of this nature experience is to be infinitely prefer'd before conjectures and reaſonings, the trial which ſome Perſons of worth have lately made in the ſight of all *Paris* ought to perſwade all unbyas'd Men, that this way of inſtructing Youth may be of great profit; and that the inconveniences that ſome fancy there, are either none at all, or not without their remedies. But as theſe Perſons did much contribute by their skill and care to the ſucceſs this Method had, and that they cannot take the charge of any conſiderable number of Children; all the difficulties we have obſerv'd have their force yet, in reſpect of others.

§. 25. And ſo one muſt be content from amongſt the other Methods to chuſe ſuch as may prove the moſt beneficial; and common ſenſe preſently ſuggeſts

gests that those ought not to be made use of where the Rules of Grammar are writ in *Latin*, since it is ridiculous to teach the rudiments of a Language in that very Tongue the Learner is ignorant of, and which ought to be taught.

§. 26. Those who would have introduc'd the use of certain Tables seem to have been deceiv'd by the few words and and little Paper that's there imploy'd, and have fancy'd to themselves that it would be as easie to the mind to comprehend and remember whatsoever was there writ down, as it was for the Eyes to see and run them over. But it is otherwise when these Tables are to be learnt in particular, the self-same difficulties occur as when the same things were to be learnt in Books; nay, greater than those; for in them the Rubrick, or colour, that joins the words together, is not a natural tye helping the Memory, and which sticks and remains in the mind. If one or two things were only to be remember'd, perchance this Method might be useful; but there being a great many, the understanding is dazled and confounded. 'Tis therefore absolutely necessary to fix, and stay, the Memory by some Rules more distinct and precise.

§. 27. The

§. 27. The opinion of those who would have no Grammar at all, is but the fancy of some slothful people who would rid themselves of the trouble of teaching it; and this humour is so far from bringing any ease to Children, that it incomparably burdens them more, and takes from them a light that would give them great facility to understand Books: besides, it lays on them an Obligation of learning over and over a hundred times what otherwise it would have been sufficient to have learnt once. Thus all things considered, it will be found that the best Method, almost, will be to make all learn exactly the little Rules in *French* Verse, that they may afterwards as soon as possible be advanc'd to read the Books.

§. 28. It cannot be denied, but that *Janua Linguarum* may prove of some use, yet is it troublesome to burden Childrens Memories with a Book where nothing is to be learnt but words, since one of the best Rules which can be follow'd in the instruction of Children, is to join several advantages together, and to endeavour that the Books which they shall be made to read for to learn thence Languages, may also serve to mould their Soul and frame their judgment and morals; and

for

for this end that Book can contribute nothing. Beſides, it is rare to find ſo obſtinate a diligence as is requiſite to learn it all: I believe therefore that this Book may be of more profit for Maſters that teach, than Children that learn; and it may be very beneficial to thoſe to teach theſe others in diſcourſe, as occaſion ſhall ſerve the particular Names of each Art and Profeſſion, which he may have at hand by reading this Book, without being obliged to learn them in particular by a troubleſome and tedious ſtudy.

§. 29. 'Tis a general and moſt neceſſary advice for Maſters, that they be perfectly ready in what they ought to teach Children, and that they think it not enough that they have barely in their Memories what they are to inculcate: for, one may lay hold on a thouſand favourable occaſions to ſhew Children what one knows perfectly well, nay, occaſions may be ſtarted when one pleaſes, and infinitely better fitted to the Learners capacity, when freely without any effort the Teacher finds at hand what he is to ſay.

§. 30. According to what has been ſaid Children may be taught, even in their Infancy, a number of *Latin* words according to the order of that Book, by naming

ming to themin *Latin* whatſoever they eitherſee or know. To this may be added the Etymologies of ſeveral words; theſe may help to make them be remember'd; beſides, they often contain ſome conſiderable piece of antiquity, and by little and little beating very frequently on their Ears, they get ſettled in their Memories without any force or ſtriving of the underſtanding.

§. 31. The great ſecret of teaching Children to underſtand *Latin*, is to make them begin as ſoon as poſſible one can, to read Books, and to exerciſe them very much in tranſlating them into their Mother Tongue. But to the end this kind of ſtudy may be ſerviceable to mould their underſtanding, judgment, and manners, it will not be amiſs to obſerve theſe following Rules.

§. 32. Nothing at all ought to be learnt by heart by Boys, but what is admirable; wherefore it is no good Cuſtome to make them get off Book whole intire Books, becauſe all in them is not equally good. *Virgil* nevertheleſs may be excepted out of the number of thoſe Authors which are only to be learnt by parcels, at leaſt ſome of his Books, as the 2. 4. and 6. of his *Æneis*: but as to other Authors

thors judgment is to be us'd; otherwise by confus'dly mingling what is common with what is excellent, instead of making them be equally remember'd, they will come to be all equally forgotten. Therefore in *Cicero*, *Titus Livius*, *Tacitus*, *Seneca*, choice is to be made of some illustrious places; that it may be look't on as a matter of importance not to remember them, and it may suffice to make Children get off Book such as these. The like choice is to be made in Poets, as *Catullus*, *Horace*, *Ovid*, *Seneca*, *Martial*, *Statius*, *Claudian*, *Ausonius*. It would not be amiss to make them learn something of each, whereby their different Characters may be known, taking in amongst them the later Poets, as *Buchanan*, *Grotius*, *Heinsius*, *Barclay*, *Bourbon*.

§. 23. This advice is of greater moment than one would imagine, and it will be useful not only to ease the Memories, but also to frame the Minds and Stile of Children For what is got by heart sinks into their Memories, and becomes as so many Moulds and Patterns, by which their thoughts shape themselves when they would express their minds; so that when these are good and excellent, there's a kind of necessity that they deliver

ver themſelves in a noble elevated ſtrain.

§. 34. By a reaſon quite contrary to this, it happens that certain people that have good wits, and who reaſon well enough, nevertheleſs ſpeak and write meanly. This comes from their having been ill-inſtructed in their Youth, and that their Memories have been fill'd with ill forms of ſpeech, and they accuſtom'd to deliver what they ſpoke in an ill dreſs. A Printer who had only Gothick Characters, would only Print in thoſe Letters, let the Piece in the Preſs be never ſo good. One may in the like manner ſay of thoſe people, that their minds being only furniſh't with Gothick Moulds, their thoughts alwayes putting on the dreſs of ſuch-like expreſſions, appear alwayes in a Gothick, or Scholaſtick garb, which they cannot lay aſide.

§. 35. There are ſome Books to be read, others to be got by heart. *Cicero* in Colledges is uſually made choice of to be thus learnt, whilſt they read him there but little, whereas the quite contrary is to be done. For in him there is not that number of lively and glittering places which ought to be commended to Memory, whereas there is an infinity of others largely diſcuſt, and admirably written, which

which ought to be read: Nay, his works which are there got off Book, to wit, his *Orations*, excepting three or four, are of leaſt value, whereas his Philoſophical Books, his *Tuſculan Queſtions*, thoſe *of the nature of the Gods*, of *Divination*, his *Offices*, his pieces *of Friendſhip*, *Old age*, and even his *Epiſtles*, are incomparably more beneficial, and proper to frame the minds and ſtile of Children. His Books, *de Oratore*, are exquiſite, but writ in a long-winded ſtile, and ſo ill to be imitated, it being a matter of difficulty in writing *Latin* to maintain ones ſelf for any while in a long periodick ſtrain.

§. 36. Rhetorick ought to be learnt by ſtudying *Ariſtotle* and *Quintilian*; but very much of theſe Authors may be laid aſide: for in the firſt book of *Ariſtotle*'s Rhetorick there are many uſeleſs Chapters; whatſoever *Quintilian* has concerning the ancient eloquence of the Bar is very intricate, as is alſo his whole ſeventh Book and Chapter *de Statibus*. It may alſo be ſaid of this Writer, that what he has of moſt conſiderable belongs not properly to Rhetorick, as his firſt and laſt Books; all thoſe names of figures, all thoſe places whence arguments may be drawn,

drawn, all those Enthymemes and Epicheremes never advantaged any; and if at all they are to be learnt, one ought at the same time to learn that they are of very small worth.

§. 37. All things in the institution of Princes ought to tend towards Morality, as has been said in the first part; and with ease this Rule may be follow'd in what should be taught them of Rhetorick: For, true Rhetorick is grounded on true Morals, since it ought alwayes to settle and imprint in the hearer a lovely and agreeable Idea of him who speaks, and to make the Orator pass for a Man of worth; and this supposes that 'tis known in what consists worth, and what those qualities are that make us be belov'd. Whosoever by speaking draws on himself contempt and hatred, speaks ill: and this Rule lays an Obligation of shunning whatsoever may relish of vanity, lightness, ill-nature, meanness, brutishness, impudence, and generally of whatsoever imprints the notion of any vice or defect of mind.

§. 38. For example, there is a certain touch of vanity, affectation, and too tender a desire of glory in *Pliny* the younger, wherewith his Letters are blemished, (though

(though otherwiſe never ſo well writ) and which makes the very ſtrain of them naught; becauſe we cannot conſider their Author, but as a light and vain Fellow. The ſame fault renders *Cicero*'s Perſon contemptible at the ſame time we admire his Eloquence. No Man of honour would deſire to reſemble *Horace* and *Martial* in their malignity and impudence. Now, to raiſe in others the like Idea's of one's ſelf, is to go againſt true Rhetorick, as well as true Morality.

§. 39. There are two kinds of excellencies in Eloquence, and Children ought to be brought throughly acquainted with them both. The one conſiſts in flouriſhing ſolid thoughts, but ſuch as are extraordinary, and ſurprizing: *Lucan*, *Seneca*, and *Tacitus*, are full fraught with Beauties of this kind.

On the contrary, the other conſiſts not at all in theſe rare and far-fetcht thoughts, but in a certain natural air, in a certain eaſie, but elegant and delicate ſimplicity; which ſets not the mind on the rack, preſents it with nothing but common Images, but thoſe agreeable and lively, and which knows ſo well to follow and wait on the Readers thoughts in all his motions, that it never fails to

propoſe in each thing it treats, ſuch objects as are able to move him; it never miſſes to expreſs thoſe paſſions and ſentiments which ought to be excited by what it repreſents. This is the beauty and excellence of *Terence* and *Virgil*. And it may be gather'd, that this ſtrain is more difficult than the other, ſince there have been no Writers who have left their followers at a greater diſtance behind them, than theſe two.

Nevertheleſs 'tis this beauty which creates all agreeableneſs and ſweeetneſs that's found in civil Converſation: and on this ſcore 'tis of more conſequence to make it reliſh with thoſe we inſtruct, than that other made up of high thoughts which are much leſs in uſe.

If we know not how to intermix this natural unaffected beauty with that of great thoughts, we run the hazard of writing and ſpeaking perfectly ill, by endeavouring to do both too well; nay, the more of wit one hath, the oftner he ſhall fall into this vitious ſtrain. For it is Wit that makes one fall on this pointed way of writing, whoſe Character is of all others the moſt ungrateful. Let the thoughts and ſentences be never ſo ſolid and quaint in themſelves, yet they weary

weary and opreſs the mind if they be too numerous, or brought in where the matter requires them not. *Seneca*, who is admirable, when conſider'd by parts, tyres one when read *conſequenter*: and I believe that as *Quintilian* hath ſaid with reaſon, that he abounds with grateful faults, *abundat dulcibus vitiis*, one may alſo ſay with as much reaſon, that he is full of diſagreeable excellencies, becauſe of their numerouſneſs, and the deſign he all along makes appear of ſaying nothing plainly, but of turning all into points and being everywhere ſententious. No fault ought to be inculcated to Children more than this, when ſomewhat advanc'd, becauſe none deprives them more of the fruit of ſtudies, in what concerns Language and Eloquence.

§. 40. As I have ſaid before, all ought to be levell'd at the right framing and faſhioning the judgment of Children, and at the imprinting in their mind, and grafting in their heart, the Rules of true Morality. Occaſions ought from all things be taken to inſtruct them therein; yet may one nevertheleſs put in practice certain exerciſes which look more directly that way. And firſt one muſt endeavour to eſtabliſh and ground them well in

Faith, and to fortifie them againſt the Maxims of Libertiniſm and prophaneneſs, which have too great a vogue in Princes Courts. Not that Religion ought to be ſubmitted to Tryals of that Age, but they muſt be brought acquainted with its proofs, without almoſt letting them conſider the reaſons given as ſuch; and they are to be accuſtom'd to look on Libertines, and the prophane, as the great Impertinences of Mankind.

They are to be made obſerve, as well in themſelves as others, the horrible corruption of the heart of Man in all things; his vanity, his injuſtice, his ſtupidity, his brutiſhneſs, his miſery; and hence they muſt be brought to underſtand the great neceſſity of reforming nature: They are to be taught, how Men, whilſt they have ſought ſeveral remedies for their maladies, have only found out the greatneſs of their evils, and their own impotency of curing them: that ſince no remedy could be procur'd from Reaſon, it was to be learnt from Religion; that is, from God himſelf. They muſt be told that this Religion diſcovers to us, all at once, the origine of all our miſeries (by acquainting us with the two ſtates of Man, *viz.* his innocency and fall)

fall) which Philoſophers of old in vain have ſought for; and that at the ſame time it teaches us their remedy, to wit, our redemption by *JESUS CHRIST*. They muſt be made to obſerve, that this Religion is the ancienteſt of all other; that it has always been in the World; that it has been preſerv'd amongſt a particular people, who with a prodigious care have kept the Book wherein it is contain'd. The Wonders of this Nation are to be extoll'd before 'em, and the certainty laid open of the Miracles of *Moſes*, which were done in the ſight of ſix hundred thouſand Men, who would have given him the lye, had he been ſo bold as to feign, or afterwards to write them in a Book the moſt offenſive and injurious, that can be imagin'd, to that People who was to preſerve it, ſince every-where it lays open their infidelity and hainous crimes.

They are to be told that this Book doth foretell the coming of a Mediator and Saviour, and that all the Religion of this People did conſiſt in the expecting and prefiguring him by the whole body of their ceremonies: That the coming of this Saviour hath been told by a continued ſucceſſion of miraculous Prophets, who

have appear'd from time to time to admoniſh the World thereof; and who have mark't and ſet down the time and principal Circumſtances of his Life and Death: That he after this came at the time foretold; that he was not acknowledg'd by the *Jews*, becauſe the Prophets having ſpoken of two comings of this Saviour, one in humility and poverty, the other in ſplendor and glory, they only fixt their thoughts on this latter, which was the cauſe that hinder d them from knowing him when he came poor and humble. They are to be made to comprehend the reaſons of this way of proceeding of our Saviour *JESUS CHRIST*. The Wonders of his Life muſt be explicated to them, and the certainty of his Reſurrection laid open; to teſtifie which, all that were witneſſes thereof underwent Martyrdom: To theſe muſt be added the Miracles wrought by the Apoſtles, the deſtruction of *Jeruſalem* foretold by our Saviour, the dreadful puniſhment of the *Jews*, the Converſion of the *Gentiles*; ſo that in leſs than an hundred and fifty years the Faith of *JESUS CHRIST* was ſpread over the whole World, even amongſt the moſt barbarous Nations, (as St. *Juſtin* expreſly obſerves in his Dialogue againſt

againſt *Triphon*;) and laſtly, that the admirable force of this Religion has ſubſiſted and encreaſed notwithſtanding the unheard-of cruelties us'd by Men to deſtroy it.

Theſe things being timely rooted in the minds of Children, makes them proof againſt all the Diſcourſes of Libertines, and lets them ſee that they proceed only from ignorance and bruitiſhneſs.

§. 41. There appear'd lately in publick, a Book whereof this diſcourſe is only an abridgment; and which perhaps is one of the uſefulleſt that can be put into the hands of a Prince who has wit and good parts. 'Tis the Collection of *the thoughts of Monſieur Paſcal.* Beſides the advantage they may thence reap to ground themſelves well in the true Religion, by reaſons which will appear to them ſo much the more ſolid, as they ſhall be the more thorowly underſtood: beſides, the deep impreſſion it leaves, that nothing is more ridiculous than vainly to boaſt of Libertiniſm and Irreligion, a thing of greater importance for Great ones, than can well be believ'd: beſides all this, it is writ in ſo great, ſo elevated a ſtrain, and at the ſame time ſo plain and far from affectation, that nothing is more proper

to fashion their minds, and to give them a relish and Idea of a Noble and natural way of writing and speaking.

§. 42. The design Monsieur *Pascal* had to confine himself to Proofs, drawn either from the cognizance of Man, or from the Prophets, or from various remarks on Scripture, is the cause no others have been found amongst his Papers; and it is certain that he had an Aversion from abstract and metaphysical reasonings, employ'd by many to establish the truths of Faith; yet did he not pass the like sentence on some other more sensible Proofs which may serve for the same purpose. On the contrary he was fully perswaded that the Proof drawn from the incapacity matter is in to *think*, was very solid, and that it shew'd manifestly the Soul was not material, but a substance of another kind distinct from Body. Perhaps, had he had leisure to have brought his designs to perfection, he would have plac'd this Proof as well as others of the same nature, in their full light.

But as it is a matter of the highest importance to establish Princes firmly in the true Religion, so that no means ought to be neglected that can contribute thereunto; so it seems that prosecuting this

design

design, one may, with profit, make use of all those natural reasons, which are clear and solid, by insinuating them so into their minds that they shall not be aware of the hidden design. The Proofs which are drawn hence, *viz.* that the understanding clearly sees that it is impossible matter and motion should be necessary and eternal beings, that matter should think, know it self, and generate a Spirit; are perfectly of this kind, and others may be drawn from the order and newness of the World proper enough to work on all sorts of understandings. The inconveniency that may here be alledg'd, that these kinds of Proofs lead us only to know a God, but not a *JESUS CHRIST* our only Redeemer, is not considerable in regard of the greatest part of the World: For all the Points of Religion are for the most part made up into one intire Body; all is either receiv'd, or all rejected; so that fastning on Men some one part, the whole Body of Tenets which it contains for the most part goes along with it.

§. 43. It is St. *Basil*'s advice that Children should learn sentences out of the *Proverbs* and Books of *Wisdom*, to sanctifie their Memories by the word of God, and to instruct

them in the Principles of Morals. Perhaps this Practice may be us'd with profit, but at the ſame time they ought to be ſo explicated as to raiſe in them a great Idea of Holy Writ, and to make them ſenſible of the infinite treaſures of light contain'd therein. Perhaps by this means a cure might be provided againſt a great and frequent malady of Great ones, which makes them diſreliſh and contemn Scripture for the apparent meanneſs, and obſcurity of expreſſions wherein it has pleas'd God Almighty to involve the truths it contains.

§.44. To theſe Sentences gather'd out of the *Proverbs*, others may be added, drawn out of Heathen Writers; and of theſe, one will be enough to learn on a day. This Practice continued during the courſe of ſeveral years, will ſuffice to make them remember the beſt ſayings of Poets, Hiſtorians, and Philoſophers; and by it one may have the means to cull ſuch out as may be moſt proper to correct their faults, which hereby they may come to know, being thus plac'd before their Eyes in a ſweet agreeable way, and without exaſperating of them.

§.45. It would be a piece of too much rigor to debar abſolutely Children the reading

reading of Heathen Authors, ſince even theſe contain many uſeful things: but it is the Maſter's part to know how to make them ſpeak like Chriſtians, by his manner of explicating them. In them are to be found Maxims entirely true, and theſe are Chriſtian Maxims of themſelves, ſince all truth comes from, and belongs to God Almighty: Theſe therefore ought only to be approv'd without more ado; or elſe it muſt be ſhewn that Chriſtian Religion carries them yet much further, and makes us dive deeper into the truth of them. There are others which are falſe in the Mouth of Heathens, but are very true and very ſolid in the Mouth of Chriſtians: And this it is a Maſter ought well to diſtinguiſh by laying open the vanity of Heathen Philoſophy, and oppoſing thereunto the ſolidity of the Principles of Chriſtian Religion. Laſtly, there are ſome that are abſolutely falſe, and the falſity of theſe ought to be manifeſted by ſolid, and clear Reaſons. Thus whatſoever is in theſe Books will be profitable, and they will become Books of Devotion and Piety, ſince uſe may be made of the errours they contain to make known the oppoſite truths, and to make one comprehend more fully the horrible blind-

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neſs to which the underſtanding of Man is reduc'd by Sin, and the great neceſſity of the light of God's grace to diſſipate that darkneſs.

But to underſtand more fully how theſe three things may be put in practice, *viz.* how 1. to heighten the Sentiments of the Heathens by Chriſtian truths; 2. how to declare their falſity when utter'd by them, and their truth when ſpoken by Chriſtians: 3. how to ſhew the vanity and illuſion of all their Philoſophy, I have thought it an Obligation to put forth an Eſſay on one of the beſt Books of *Seneca*, which is that he made on the *Shortneſs of Man's Life*, by reflecting on ſeveral Paſſages therein.

OF

OF THE Education OF A PRINCE.

PART III.

Containing ſeveral Treatiſes wherein a more particular explication is to be found of ſeveral Points in the precedent Diſcourſes.

Reflections on *Seneca*'s Book of the ſhortneſs of Man's Life.

Wherein is ſeen the uſe one ought to make of the Writings of Heathen Philoſophers.

SENECA.

"MAJOR pars mortalium de Na-
"turæ malignitate conqueritur,
"quod

" quod in exiguum ævi gignimur, quod-
" que tam velociter, tam rapide dati no-
" bis temporis ſpacia decurrant ——
" Quid de rerum Natura querimur? Illa
" ſe benigne geſſit; vita, ſi ſcias uti;
" longa eſt.

The greateſt part of Mankind accuſes Nature of malignity for having brought them into the World to live ſo little there, and that the time ſhe has beſtow'd on them paſſes ſo ſwiftly away —— But theſe complaints are not juſt. Nature hath dealt favourably with us; our Life is long enough, if we know how to uſe it right.

REFLECTION.

The common ſort of Mankind complain of the ſhortneſs of Life, and to theſe complaints Philoſophers oppoſe themſelves. They lay to their charge the time they ſpend idlely, and maintain that Life is long enough if it be well manag'd. They ſet forth the vanity of the greateſt part of Men's employments, and exagerate their ſottiſhneſs in beſtowing all their time on other People's affairs, and reſerving none to themſelves. *Sencca* amongſt others triumphs in the preſent Treatiſe on this ſcore. To hear the tone and confidence

fidence wherewith they ſpeak, one would think they had all the reaſon in the World, and it is true they lay the blame on what really deſerves it. Nevertheleſs the truth is, That had we no other lights than ſuch as Nature holds forth, we ought on the contrary to ſay that the Vulgar are in the right, and the Philoſophers in the wrong. To ſay the truth, the Life of Man is too ſhort, and no wayes ſuffices for thoſe very things for which Philoſophers would employ it. They bid me ſearch by reaſoning the true end to which I ought to direct all my actions; that I ſhould correct all the Errours that the prejudices of my Childhood or Examples of debaucht Perſons have imprinted in my mind: That I ſhould ſquare all things according to the Rules of Truth; that I ſhould tame my Paſſions, and have always preſent before my eyes ſuch reaſons as may free me from the falſe impreſſions of deceitful objects. A thouſand Lives like mine will not ſuffice to bring a work of this nature to perfection.

But why therefore, ſay they, loſe you ſo much time? why are your thoughts ſo diſperſt, and you ſo much out of your ſelf? What matters it whether I loſe my time or no, if I become not happier in mana-

managing of it better? But how do you pretend that I ſhould gather my thoughts together, and redreſs that diſſipation whereof you accuſe me? I confeſs it is one of my greateſt evils and my whole Life is not ſufficient to cure it. I feel an impetuous inſtinct which hurries me out of my ſelf; I find nothing in me wherewith I am ſatisfied; I muſt have groſs thoughts to employ and free my ſelf from an irkſom reſtleſneſs. All theſe ſubtle and nice conſiderations wherewith they ſtore my head ſlip away forthwith, to make place for more ſenſible ones, which ſeize more ſtrongly on me; before that I ſhall be accuſtomed to buſie my ſelf with theſe Spiritual and Philoſophical Idea's, Death will have put me out of poſſibility of uſing them.

There is therefore more truth in the complaints of the Vulgar, than in the vanity of Philoſophers, and accordingly when they would ſpeak ſincerely, they find themſelves obliged to complain of the ſhortneſs of Life. *We ſpend all our Life,* ſayes *Seneca, in continual wanderings, although it would prove too ſhort, ſhould we employ all its dayes and night to bring our Minds to perfection.* There is nothing but Chriſtian Religion that can give us any real

real comfort, for the ſhort ſpace of our Lives. It appoints not Man to learn Sciences, nor would even raiſe him to a perfection free from all defects: It pretends not we ſhould acquire Vertue by our own ſtrength, but by the infuſion of God's Holy Spirit. Now who can complain that Life is not long enough for this?

Our Life is almoſt too ſhort for any Exerciſe, for attaining to any Art or Profeſſion. We live not long enough to become either good Painters, good Architects, good Phyſicians, good Lawyers, good Philoſophers, good Captains, good Princes; but we live long enough to become good Chriſtians: And the reaſon is, we are not ſent hither into the World to be either Painters, Phyſicians, or Philoſophers; but our errand is to be Chriſtians.

SENECA.

"Pleroſq; nihil certum ſequentes, vaga
"& inconſtans, & ſibi diſplicens levitas
"per nova conſilia jactavit.

The greateſt part of Mankind propoſe to themſelves no certain end of living: they permit themſelves to be carried up and down by a flitting inconſtant levity: they are alwayes

ill

ill pleas'd with their preſent ſtate, and toſs'd to and fro by a continual viciſſitude of new deſignes.

REFLECTION.

Theſe People do alwayes well to abandon the purſuit of what they ſought after. Their miſery is that they forthwith fall in queſt of ſomething elſe that deſerves as little their inquiry. 'Tis unjuſt to blame them for being diſpleas'd with themſelves: they are onely blameable that they are not alwayes ſo. They are not light and inconſtant becauſe they leave off their Enterpriſes, but becauſe they frame new ones. In fine, Man is ſo miſerable, that in ſome ſort inconſtancy is his greateſt vertue; becauſe by it he ſhews that there remains yet in him ſome remnants of that Grandeur, which promts him to diſreliſh things that deſerve not his eſteem or affection.

SENECA.

"Omnes deniq; ab infimis ad ſummos "pererrant: Hic advocat; hic adeſt: Ille "periclitatur, ille defendit; ille judicat: "Nemo ſe ſibi vindicat: alius in alium "conſumimur. *Conſider*

Conſider how Men from the loweſt Condition to the higheſt paſs away their time: Some procure others to manage their affairs; others undertake the management of them: this Man is accuſed that defends himſelf, a third ſits as Judge: No body thinks on, or lives for himſelf. We totally waſte and conſume our ſelves one for another.

REFLECTION.

If there were no other Life but this, as *Seneca* almoſt thought, he was in the wrong to blame them. Theſe Men are as pleaſed with this noiſe and tumult, as Philoſophers in their greateſt repoſe. They dye with as much conſtancy, or rather with as little ſenſe and fear of Death. Truths become falſities in the mouths of Philoſophers, becauſe they ſpoil and corrupt them. 'Tis but fit we ſhould free our ſelves from the turmoil of the World, and think on our own affairs, provided thoſe thoughts produce any ſolid good; and on this ſcore, Chriſtians have reaſon to forſake it: But if we receive no greater advantage by being alone, than in company, it is all out as good to be there as with ones ſelf.

SENECA.

SENECA.

"Non eſt quod iſta officia cuiquam
"imputes, quoniam quidem cum illa fa-
"ceres, non eſſe cum aliquo volebas, ſed
"tecum non poteras.

You ought not to pretend that others are oblig'd to you for the ſervices you do them: For it is not out of a deſire of benefiting them that you do theſe thing, 'tis becauſe you cannot be with your ſelf alone.

REFLECTION.

This is a pretext almoſt alwayes to juſtifie ingratitude. One would think that we incur an obligation to ſuch onely as have on ſet purpoſe obliged us, and not to ſuch as hunting after their own pleaſure and profit, have by chance light on us in their way. Farewel Gratitude, if this be a rule. But to retain it amongſt us, we muſt conſider the good deed done, without ſearching into its cauſe and origine: For ſhould we riffle there, we ſhould find all things for the moſt part ſo corrupt, that our gratitude would wholly be extinguiſht.

Wherefore, where acknowledgement is due,

due, we ought not to ſubtilize too much; it will by being too nicely ſifted quite vaniſh away.

SENECA.

"Omnia tanquam mortales timetis; "omnia tanquam immortales concupi- "ſcitis.

You fear all things as being mortal; you covet all as if you were never to dye.

REFLECTION.

The reaſon of this is that Man is both mortal and immortal. He is immortal according to the inſtitution of his Nature, and mortal by its corruption: his fear ſpeaks him mortal and miſerable: his unbounded deſires prove his immortality.

SENECA.

"Potentiſſimis & in altum ſublatis ho- "minibus excidere voces videbis quibus "otium optent.

It often happens that Men in the greateſt power and elevation, let ſlip words by which they give the World to know that they want, and deſire repoſe and quiet.

REFLE-

REFLECTION.

It is becauſe real Happineſs conſiſts therein. And if the quiet of this Life be unable to ſatisfie thoſe who enjoy it, 'tis becauſe Happineſs conſiſts not in the repoſe and quiet of this Life.

SENECA.

"Tanta viſa eſt res otium ut illam, quia "uſu non poterat, cogitatione preſume-"ret. (*He ſpeaks of* Auguſtus.)

Quiet is ſo great a good, that thoſe who could not effectively enjoy it, were glad to take a taſte thereof by their thoughts and imagination.

REFLECTION.

This ſeems eaſie to be done: Such-like thoughts are not troubleſom; they leave us the free enjoyment of Greatneſs, and in ſome ſort joyn together all the advantages of repoſe with thoſe of Fortune. But let a neceſſity of chuſing intervene, it will ſoon appear that on a corrupted Soul Greatneſs works with more attractiveneſs than repoſe.

Thus Men pleaſe themſelves in forming

ing Idea's either of States of Life, which they would not effectively undertake, or of Vertues they would never practiſe, to the end they may take Pride in theſe glorious Repreſentations, and fancy themſelves ſuch and ſuch, whilſt they remain in the condition where their concupiſcence has a mind to place them. *Do you ask me,* ſayes *Seneca, why I would have a Friend? 'Tis becauſe I would have one for whom I might lay down my Life: Ut habeam pro quo mori poſſim.* This ſentiment is great and elevated, and as ſuch mighty pleaſing to a Soul full of Vanity: But let him alone, he will find means to free himſelf from Death; he will never fall into the occaſion of dying. In the mean time being out of danger, he pleaſes himſelf with this thought, which lays before his eyes all thoſe praiſes he might deſerve by this heroick deed he never will do.

SENECA.

"Plures, cum aliis fœliciſſimi viderentur, ipſi in ſe teſtimonium dixerunt, "peroſi omnem actum annorum ſuorum. "Sed his querelis nec alios mutaverunt, "nec ſeipſos. Nam cum verba erum-

"perent,

"perent, affectus ad consuetudinem re-
"labuntur.

There are many who appearing most happy, have nevertheless born witness against themselves, by detesting the turmoil of their past Life. But these complaints have neither produced any change in themselves, nor others; for after all their talk they have been hurried by their passions back again to their old wonted wayes.

REFLECTION.

Discourses of this nature are usually made during the intervals of passions; but those once weakned again, they are laid aside and forgot. In Man nothing is permanent, nothing alwayes present, neither Passion nor Reason; and in this are to be found the greatest mistakes of Ancient Philosophers: They thought that by furnishing Men with fair Reasons against the fear of Death, Poverty and Pain, they could make them resist all the impressions of these objects. But here lurks a double errour: first, in believing that Man guides himself by Reason, whereas he is lead by Passion which domineers over him: Secondly, in imagining that Reasons can alwayes be present;

ſent; whereas the Soul being uncapable of a conſtant application thereunto, is neceſſitated to forget them, to think for the moſt part no longer on them, whence paſſions have leave to play their part and carry the day.

SENECA.

" Tota vita diſcendum eſt mori.

We ought to employ our whole Life in learning how to dye.

REFLECTION.

He ſo highly eſteem'd this ſentence that he repeats it every-where. *Hoc quotidie*, ſays he in another place, *Meditare ut poſſis æquo animo vitam relinquere. Fac tibi jucundam vitam omnem pro illa ſollicitudinem deponendo*, ſays he in a third. Nothing is more ſolid than this thought in the mouth of a Chriſtian. He has reaſon to concern himſelf for that moment, which is to decide his æternity: but nothing is more vain than it in the mouth of a Heathen, who has neither fear, nor hope for another Life. What need I, ſays our Heathen, trouble my ſelf with theſe melancholy thoughts? perhaps I

ſhall dye on the ſuddain without reflecting on death, and ſo ſhall have no need of a reſolute conſtancy. At the worſt, what great matter is it if three or four be witneſs of my impatience and moans! in a quarter of an hour I ſhall ceaſe to be in regard of them, as they alſo ſhall in reſpect of me. And does this deſerve the trouble of a whole Life, wearied and worn out with continual thoughts of Death?

In fine, Philoſophers commanded what was impoſſible to be done, whilſt on one hand they bade us live without any anxious care of Life; and on the other they painted this very Life out as our only good.

Love is the very Fountain-head of pleaſure, and of fear; and it is impoſſible it ſhould not bring forth theſe two paſſions. To be free from the fear of Death we muſt not be in love with Life, nor eſteem it agreeable. Thus as Chriſtian Religion alone can take from us the love of Life, ſo it alone can make us ſlight Death ſeriouſly.

SENECA.

"Diſpunge & recenſe vitæ tuæ annos

"&

" & videbis paucos quosdam & rejiculos
" apud te reſediſſe.

Sum up the days of thy Life, and thou ſhalt find thou haſt employ'd for thy ſelf the leaſt and moſt inconſiderable part of it.

REFLECTION.

Amongſt the days he believes he imploy'd for himſelf, he only reckons thoſe ſpent on Philoſophy: But had he reaſon'd juſtly, he might have found there remain'd no more to himſelf of theſe Phyloſophical days than of the others; he had only ſome ſlight remembrance of them, as he had of the remembrance of his Life. Time paſt ſwallows up and equals all things, provided the effects of time paſt ſubſiſt no more; and this is what the Philoſophers of old knew not.

SENECA.

" Quaſi nihil petitur, quaſi nihil datur,
" re una omnium pretioſiſſima luditur.

We ask of, and beſtow on others our time and leiſure, as if it were of no worth; and thus we play and trifle away that which of all other things is moſt precious.

REFLECTION.

If that time be the beſt employ'd which is the merrily'ſt ſpent, I cannot do better than beſtow it on the next I meet, provided I diverti ſe my ſelf thereby.

The time of Heathens was of no value, but that of Chriſtians is infinitely eſteemable; Eternity may be gain'd thereby.

SENECA.

" Maxima vivendi impedimentum eſt " expectatio quæ pendet ex craſtino. Per- " dis hodiernum: quod in manu fortunæ " poſitum eſt diſponis, quod in tua di- " mittis.

The greateſt hinderance from living happily, is always to have ones mind in ſuſpence, and to be framing deſigns about what's to come. We permit time preſent to ſlip from us, and in lieu of applying our ſelves to regulate it, we are fooliſhly buſie about that which is yet in the hands of Fortune.

REFLECTION.

Time to come is not in the hands of Fortune, 'tis in the hands of God, wh

as yet has not beſtow'd it on us; but he gives us the time preſent as a Talent he will demand account of: and for this reaſon it is true what *Seneca* ſays, that, to live well conſiſts in well-uſing the time preſent, and in putting in execution now, what God commands us now, in this very hour, to do. For God's Will commands always ſomething to be done for each minute, and this we ought forthwith to do. The buſineſs only is how to know and accompliſh it: But are we forbid to think on what's to come? We ought then to think on it, when it is a part of our preſent duty to do ſo; otherwiſe we do not follow Almighty God, we will needs prevent and go before him.

SENECA.

"Cum celeritate temporis utendi ve-
"locitate certandum eſt: tanquam ex
"torrente rapido nec ſemper caſuro
"hauriendum eſt.

Our endeavours to uſe time well, ought to keep pace with its ſwiftneſs. We muſt make haſte to draw from thence what Water may be neceſſary, as out of a Torrent that's both rapid and will ſoon be dry'd up.

REFLECTION.

What matters it that I make ſo much haſte, ſince the torrent will carry me along with it; and that when 'tis dry'd up, I ſhall be no more? There is then a palpable illuſion in all theſe diſcourſes, when we look on them as ſpoken by Philoſophers; but they are true and pertinent when deliver'd by Chriſtians. This Time, the Price wherewith we buy Eternity, ſlips away before our Eyes; and we ſhall never have other treaſures than what we ſhall have drawn from hence. We ought therefore to go to work apace. The conſequence is good, and 'tis ſtrange ſo few are wrought on by it.

SENECA.

" Nemo niſi à quo omnia acta ſunt, ſub " cenſurâ ſuâ quæ nunquam fallitur, li- " benter ſe in præteritum retorquet.

Only thoſe who ſtrictly cenſure all the actions of their lives, and judge thereof by the infallible Rule of Conſcience, can with pleaſure look back on what's paſt.

REFLE-

REFLECTION.

There's a ſpice of folly in this inſolency. What, is Man never deceiv'd? he has own'd, and ſaid the contrary an hundred times. But this vain Image having here ſtruck his fancy, he no more remembers either his own weakneſs, or his old Maxims. This forgetfulneſs is not leſs ſtrange than that which makes him in another place ſay, Philoſophy gave us poſſeſſion of an eternal felicity, although according to his Principles it cannot out-laſt our life. Man is apt to ſpeak what he deſires, and to ſuppoſe things ſuch as he would have them to be. He would be infallible; he would enjoy an eternal felicity. He gives himſelf both the one and the other in his fancy and words, ſince he cannot effectually beſtow them on himſelf.

SENECA.

"Hæc eſt pars noſtri temporis ſacra
"& dedicata, & omnes humanos caſus
"ſupergreſſa, extra regnum fortunæ ſub-
"ducta, quam non inopia, non metus,
"non morborum incurſus exagitat.

" Hæc nec turbari; nec eripi poteſt:
" perpetua ejus & intrepida poſſeſſio
" eſt.

Time paſt is that part of our Life, which is, as it were, conſecrated, and above all human accidents; it's no more obnoxious to Fortune's tyranny, it's free from the aſſaults of poverty, fear, and ſickneſs. This can neither be diſquieted, nor taken from us: its enjoyment is laſting and peaceful.

REFLECTION.

How ſhallow are the diſcourſes of Philoſophers? How could the Heathen be in poſſeſſion of time paſt, he neither expected the reward of his good actions, nor fear'd puniſhment for his bad? What was paſt of his Life, when once forgotten, was to him as if it never had been: He could therefore only keep poſſeſſion thereof by remembring it. But what a poor kind of a thing is this poſſeſſion! by it we only enjoy ſome ſmall number of actions, and only the body of thoſe, the greateſt part of circumſtances are forgotten; and what is retain'd, helps only to give ſome faint divertiſement: He need not therefore brag, and bear up ſo high. If there was not a Life to come, the

the remembrance of what's paſt in this would be uſeleſs enough; and all the fruit we could gather thence, would be like to that which we draw from ſome mean and trivial ſtory.

But let a Chriſtian hold this diſcourſe, its truth will exceed the loftineſs of expreſſing it: For it is true that what's paſt ſubſiſts yet, that none of our actions periſh: We ſhall find them all writ, as the Prophet ſpeaks, with a Graver of Iron. We may yet nevertheleſs ſay, that it is not free from all change, ſince our good actions in ſome ſort may be annihilated by our bad, as on the contrary our bad may be aboliſht by our good; ſo that they will not be perfectly fixt and permanent till the end of our Life, when the good ſhall be no more in danger of being deſtroy'd, and the bad out of hope of redreſs.

Human Philoſophy did infinitely diminiſh the horrour of Vice, and the eſteem of Vertue, by extending them no farther than this Life. For one may ſay of Vertud and Vice, what was uſually ſaid of Miſery: *Nihil magnum quod extremum habet*: Nothing that's finite is great. But the Eternity which Chriſtians conſider adds an infinite weight to either our

good or evil actions, ſince it makes both the one and the other to endure for always.

SENECA.

" Decrepiti ſenes paucorum dierum " acceſſionem votis mendicant, minores " natu ſeipſos fingunt mendacio ſibi " blandiuntur, & tam libenter fallunt, " quam ſi fata una decipiant.

Old Men ready for the Grave offer their Vows full of meanneſs, to have their Lives prolong'd for ſome few years; they fancy themſelves younger than they are, and pleaſe themſelves with this deceit as much as if they could thereby ſtop and deceive the approaching Death.

REFLECTION.

There are certain fooliſh extravagances that alter and change, as faſhions do, and ſo laſt but for ſome time. There are others that continue always, and theſe are grounded on the moſt eſſential objects of concupiſcence.

The deſire of Life which makes old Men diſſemble their age, is of the number of the laſt. Men will always deſire to live, and to dye will be troubleſome to them.

But how comes it to paſs they take delight in theſe deceits, the falſity whereof themſelves ſufficiently know? It is becauſe theſe fictions furniſh them with pleaſing motions and thoughts, and that they apply themſelves ſo much to this pleaſure that they conſider not their falſity. Something not unlike this happens in reading Romances. 'Tis known they are all Lyes, and yet they pleaſe, becauſe no body thinks of their falſity: its Idea is laid aſide, and pleaſure is taken in reading the imaginary accidents they contain.

SENECA.

"Quædam vitia illos quaſi, fœlicitatis "argumenta delectant. Nimis humilis "atq; contempti hominis eſſe videtur, "ſcire quod faciant.

There are certain Vices that pleaſe us, becauſe they are the badges of our greatneſs, and fortune. There are ſome who think it the part of a mean and contemptible ſpirit to know what they do.

REFLECTION.

The great are pleas'd with thoſe faults, the great are only capable of; becauſe by

by them they are diſtinguiſht from the leſſer ſort. We love to own the Vices incident to Men of parts, becauſe we fancy thoſe who take notice of them, regard the cauſe more than the effect. There's nothing more common, than to tell ſuch faults as are ingenious and witty; and our deſign therein is not to let our hearts know we have done amiſs, but to tell them that we are Men of parts and ingenuity.

One of thoſe *Roman* Epicures, whilſt he was carried in a Chair from the Bathe, ask'd his Servants, *Do I ſit? Jam ſedeo?* Much like unto this was that of one who being a Hunting, ask'd thoſe about him: Do not I here take a great deal of pleaſure? Theſe *follies* are peculiar to Great ones, and it is good to obſerve them; the vulgar is not guilty of any ſuch.

SENECA.

"Operosè nihil agunt.

Theſe People are always buſie, yet do nothing.

REFLECTION.

'Tis what may be ſaid of the generality of Men. They are all in a throng, all in a hur-

a hurry; and all this ſtir ends in nothing. They build Caſtles of Paper which the Wind ſweeps away. To employ ones labour well, one ſhould know ſome end to labour for: *Bene conſurgit diluculo qui quærit bona,* ſays the Scripture: But if we do not know where this good is to be found, 'tis in vain to riſe early in the morning to go in ſearch after it. The ſlothful and the diligent advance equally, when the one knows no better than the other what is to be done.

SENECA.

"O quantum caliginis mentibus humanis obijcit magna fœlicitas!

What blindneſs great Fortunes cauſe in the minds of Men!

REFLECTION.

We ſee the Clouds wherein others are involv'd, but we ſee not thoſe that inviron us. What we ſay to others is true; but we never tell theſe truths to our ſelves. *Seneca* knew the blindneſs of the Great, but he knew not that of the Philoſopher, nor his own: and the reaſon was, becauſe he did not perfectly know

know the blindneſs of the Great.

To know this thorowly, one ought not only to be acquainted with that blindneſs that is peculiar to ſome particular condition, but that which is general to Mankind. Thoſe miſts which riſe from particular conditions are of leſs conſequence: but there is a certain Cloud that benights Mankind, and 'tis this we ought to be well acquainted with.

SENECA.

"Ad res pulcherrimas ex tenebris ad "lucem erutas alieno labore deducimur. "Nullo nobis ſæculo interdictum eſt: in "omnia admittimur, & ſi magnitudine "animi egredi humanæ imbecillitatis "anguſtias libet, multum per quod ſpa- "ciemur temporis eſt. Diſputare cum "Socrate licet: dubitare cum Car- "neade: cum Epicuro quieſcere.

By the help of others, without any trouble of our own, we enjoy the knowledge of a number of exquiſite truths which have been brought to light by Man's induſtry. The ſecrets of no Age are hid from us, all lies open; and if we would but carry our minds beyond the ſtrait bounds of time, we ſhould find room enough to expaciate in: We might diſcourſe with

with Socrates; *we might doubt with* Carneades, *and enjoy quiet and eaſe with* Epicurus.

REFLECTION.

Behold the pourtraiture of Philoſophical Beatitude! This is the nobleſt employment of that wiſe Man the Philoſophers ſo much boaſt of; and this is the ſum of what all their Wit could find out to make us happy. You ſhall hear, ſay they, the greateſt Men of all antiquity diſcourſe; you ſhall ſee the beſt of inventions. 'Tis true; but my misfortune is, that I have no eyes to ſee theſe dead Men with, and without eyes I cannot entertain them. What therefore ſhall I do in this Philoſophical retirement? Let them ſay what they will; one that's blind will have much ado to become Philoſophically happy. You ſhall buſie your thoughts, ſay they, in meditating the truths you know. I, but a quarter of an hour's meditating diſturbs my Brain. This is another inconvenience which our Philoſophers have not foreſeen. Belike they ſuppos'd our heads were made of Braſs; but let us grant that we may entertain our ſelves with theſe thoughts, what great pleaſure ſhall we here

here find: if they have only for object ſome falſity, what happineſs is there to have ones head always full of Chimera's and Dreams. Perhaps I ſhall be happier in knowing what Philoſophers teach of the nature of the Soul, of its ſeat, and of its duration. 'Tis Air, ſay they, 'tis Fire, 'tis Light, 'tis a Harmony, a Quinteſſence, a Spirit, a part of the Soul of the World: It reſides in the Heart, in the Belly, in the Brain, in a glandule of the Brain: It paſſes from one Body to another, it flies upwards, deſcends below; it periſhes, continues a while, ſubſiſts for ever, is chang'd into God, or into a Dæmon. Now I have made a great progreſs in knowledge, and let what I have learnt be all truths; yet are they ſuch as are advantageous to me, and for which I ought to intereſt my ſelf? After all, this contemplation of human truths is not able to divertiſe me for any while. I find my ſelf ſtraitn'd by a thouſand wants, for which they bring no remedy. I muſt take care to manage a Suit at Law, I muſt provide for Children; maintain my Family: I have no leiſure to diſcourſe with *Carneades*.

It is a ſtrange thing to conſider how many were debar'd their Philoſophical happineſs,

happineſs, even by their very condition of Life. It belong'd not at all to thoſe who were oblig'd to work from morning to night; ſlaves, or Women tending Families had no claim to it. For what means or opportunity had they to gaze at the ſtars in theſe conditions?

Let Philoſophers declaim as much as they pleaſe againſt riches; one ought to be tolerably well provided to be as happy as they would have one, to the end one ſhould not be continually diſtracted by the thoughts of getting a neceſſary livelyhood.

Moreover, it was further requiſite to know to read, to underſtand Languages, and to be furniſh'd with a competent wit. Let us joyn all theſe together, and we ſhall find that this Philoſophical happineſs would fall almoſt to no bodies ſhare; and hence its falſity may be concluded, as on the contrary the truth of Chriſtian Religion may be gather'd. For to be a Chriſtian, onely a heart and a docility of Spirit is requir'd.

Thus Philoſophers had many falſe Principles whereon their whole reaſonings turn'd, yet were they not aware of their falſity. And here is one which was the ſource of moſt of thoſe fine diſcourſes

courſes by which they did exhort to conſtancy, to a contempt of all humane accidents, and even of Death it ſelf. They did ſuppoſe that the Soul could do alwayes and every-where, what ſhe could in ſome ſet circumſtances. This is the ground of the following diſcourſe of *Seneca*: *It is a difficult thing, will you ſay, to obtain from the Soul that it would ſlight Death. Do you not ſee for what ſmall trifles it is every day deſpis'd? This Man hangs himſelf at his Miſtreſs's door: That other throws himſelf head-long from the top of the houſe, that he may no longer hear the chidings of an ill-conditioned Maſter; a third who has run away ſtabs himſelf, leſt he ſhould be brought back again to the Maſter he had out-run. Can you think that Vertue cannot do what Fear does ſo eaſily?* Yes I do, and have reaſon to think ſo. This exceſſive Fear has not produced theſe effects you mention, but by blinding theſe wretches, ſo as to hide from them the miſery of Death, and letting them onely ſee and conſider the evils they ſhun. To ſay, Reaſon can do this, becauſe Paſſion did it, is to affirm that if darkneſs can hinder us from ſeeing, light can do ſo too.

The extraordinary effects of our paſſions

ſions cannot be imitated by Reaſon, becauſe they depend on certain motions which are not perfectly voluntary. We cannot when we pleaſe excite in our ſelves thoſe violent agitations; they depend on objects, and even on ſome certain diſpoſition of the Body.

Without that rage of deceit and folly, which makes theſe People look on the evils they would ſhun as intolerable, and which hides from their ſight the miſery of Death, never would they take ſo deſperate reſolutions. They do not ſlight Death, they think not on it, and ſo run head-long thither as to a place of reſt.

Why do you not by the help of Reaſon prevent, ſay again theſe Philoſophers, that which Time will hereafter do for you. But Time will take from before my eyes thoſe objects which at preſent wholly take me up: it will diminiſh that impreſſion which now ſo ſenſibly works on my Body, it will engage my mind in other thoughts; Reaſon can do nothing of all this.

There is then a great fault in that Diſcourſe which concludes, That the Soul can alwayes do what ſhe does in ſome certain conditions which are involuntary and

and accompanied with a thouſand exterior circumſtances.

SENECA.

'Ipſæ eorum voluptates trepidæ, & 'variis terroribus inquietæ ſunt; ſubitq; 'cum maxime exultantes, ſollicita cogita-'tio; hæc quandiu?

Their very pleaſures are not free from troubles and fears, for they are in their higheſt jollity diſturbed with this melancholy thought; How long will all this laſt?

REFLECTION.

How many are there who never made any of theſe reflections, and whoſe miſery it was not to make them! *Seneca* knew not the ſtupidity of Mankind, whoſe misfortune it is not to be troubled with the fear of thoſe accidents and evils that threaten him, but to be ſo diſpos'd as to live in repoſe and quiet, without being diſturb'd with ſo warrantable fears.

SENECA.

'Ad hæc ſacra & ſublimia accede, ſci-turus

'turus quæ ſit natura diis, quæ voluntas,
'quæ conditio, quæ forma; quis ani-
'mum tuum caſus expectet, ubi nos à
'corporibus dimiſſos natura componat.
'Quid ſit quod hujus mundi graviſſima
'quæque ſuſtineat, ſupra levia ſuſpendat,
'in ſummum ignem ferat, ſydera curſi-
'bus ſuis excitet; cætera deinceps in-
'gentibus plena miraculis. Vis tu, reli-
'cto ſolo, mente ad iſta reſpicere?

Leave theſe mean imployments, and apply your ſelf to the contemplation of theſe high and ſacred truths; learn what's the nature of the gods, what their inclinations, their condition, ſhape, &c. what will befall our Souls, and where Nature will place them when ſeparated from the Bodies: what power it is that keeps heavy Bodies in the middle of the World, and raiſes light ones up: Have you no mind to leave the Earth, to fix the eyes of your mind on theſe great objects.

REFLECTION.

It appears by all theſe Diſcourſe that Philoſophers did aim at nothing elſe but having their minds buſied about ſome object great enough not to make them weary of themſelves, and able enough

enough to free them from their paſſions. The inquiry after the immortality of the Soul, and the nature of God was by them rankt in the ſame place with that about the gravity of the Earth, and the diſpoſition of Elements. They did not reflect that this knowledge was neceſſary to guide their Lives by: They believed they might be happy without knowing their origine, whence they came, or their end whither they were to go. And, generally ſpeaking, all their Philoſophical ſpeculations were no more to them than a game at Cards, which with as much certainty produces the effect of diverting them as the moſt ſublime Meditations whatever.

If therefore it be a happineſs to know all theſe things, it is a miſery to be without knowledge of them; ſo that all theſe ſpeculations, having onely for their end the convincing us of our ignorance, are onely capable to make us more ſenſible of our miſery. But if it be not a happineſs, why do they look on all theſe inquiries as on ſomething that's great. It is therefore evident that Philoſophers have not plac'd their happineſs in the knowledge of truth, but in this agitation of the mind fill'd with great Idea's.

They

They were of opinion that it imported little whether what they knew was true or falſe, ſo that they were equally taken up therewith. Error, Doubt, Truth, were things indifferent to them, nor did they ever eſteem thoſe who made profeſſion of knowing nothing, leſs happy than thoſe that boaſted they knew all. In a word, they really onely aim'd to pleaſe and divert themſelves, whilſt by all theſe glorious promiſes they cheated the World: and even then when they ſet themſelves againſt thoſe who taught that pleaſure was Man's Soveraign Good, they propos'd to themſelves no other than an idle diverſion of mind.

A

Diſcourſe,

Containing in ſhort

The Natural Reaſons OF THE Exiſtence of GOD, AND OF THE *IMMORTALITY Of the SOUL.*

AS Libertins and irreligious Perſons reject almoſt all proofs drawn from the Authority of Holy Writ, and imagine they lay the axe at the very root of theſe when they deny the Exiſtence of GOD, and the Immortality of the Soul: ſo thoſe who undertake the defence of Religion againſt them,

them, have thought it their duty to call Natural Reaſon to their aid as a common principle which they cannot diſown.

Some have ſought out ſubtle and Metaphyſical diſcourſes for proof of both theſe points: others have propos'd more popular and ſenſible ones, ſuch as are drawn from the conſideration of the exquiſite order in the Univerſe, which, as a large Book, lies expos'd to the view of all.

I aknowledge that thoſe firſt are not the moſt proper and efficacious proofs to conduct ſuch to the true Religion, as are ſo uufortunate to be ignorant thereof; and at the ſame time muſt own that thoſe others drawn from Miracles and Prophecies authorizing the certitude of Scriptures, are much more capable to make impreſſion and work on the obſtinate: yet I cannot but be perſwaded that theſe Natural proofs are yet ſolid ones, and that they ought not to be laid aſide, ſince they may bear a proportion to ſome kind of wits.

There are, as I have ſaid, abſtract and Metaphyſical Reaſons, nor do I think it convenient to take pleaſure in impugning theſe, or laying open their inſuffi-

ciencies. Yet are there others which are more ſenſible, more conformable to our Reaſon, and bear a greater proportion to the greateſt part of Men; and laſtly, which are ſuch as we cannot withſtand without uſing violence to our ſelves; and 'tis theſe I have a deſign to gather into this Diſcourſe.

Let the Endeavours be never ſo great, which Atheiſts uſe to blot out of their minds that general impreſſion of a Deity, which the ſight of this great World ſo naturally frames in all Men; yet can they neither annihilate, or entirely obſcure it, ſo ſtrong and deep Roots has it taken in our Souls. If ſo be it depends not on an uncontroulable Diſcourſe and Ratiocination, yet does it conſiſt in a lively ſentiment, and clear view, which is not leſs ſtrong and powerful than any Diſcourſe whatſoever. To yield thereunto no force is requiſite, but violence muſt be us'd to thwart and reſiſt it.

Reaſon needs do no more than follow its natural inſtinct, to be perſuaded that there is a God, who created all we ſee, when it contemplates thoſe regular motions, which roul above our heads; that exact order in Nature never thwarting it ſelf; that admirable union of all its

its parts ſuſtaining one another; and which cannot ſubſiſt without that mutual help which they lend each other: That variety of Stones, of Metals, of Plants; that ſtupendious contrivance of living Bodies, their production, their birth, increaſe and death. It is impoſſible that Reaſon contemplating all theſe wonders, ſhould not hear a ſecret voice aſſuring it, That all theſe cannot be the effect of chance; but of ſome cauſe containing in it ſelf all the perfections, which we obſerve ſcatter'd in this great work.

In vain ſhould one endeavour to explicate all the ſprings and contrivances of this ſtupendious Machine, by ſaying, There is nothing here but a vaſt extent of matter, with a great motion ordering and diſpoſing it: ſince we muſt further tell, from what cauſe came this matter and great motion: And this cannot ſatisfactorily be done without aſcending to an immaterial and intelligent principle, which once muſt have produc'd, and now does conſerve both the one and the other.

For how is it poſſible to conceive that this dead and inſenſible bulk, which we call *Matter*, ſhould be eternal and without beginning? Do we not clearly ſee

that in it ſelf it hath no cauſe of its own exiſtence, and that it is even ridiculous to allow to the meaneſt and moſt contemptible of all Beings, the greateſt of all perfections, to wit, To be from, and by its own ſelf? I am conſcious to my ſelf, that I am infinitely more noble than Matter; I know it, it knows not me: Yet at the ſame time I am conſcious to my ſelf that I am not from eternity: It follows therefore that it, as well as I, muſt have a cauſe of its Being; and this cauſe which cannot be material, muſt be that immaterial and all-working principle which we ſearch after.

But if it be ridiculous to fancy a matter ſubſiſting from all eternity by it ſelf without cauſe or principle, it is much more fooliſh to ſuppoſe motion increated and eternal: for it is evident that no matter has in it ſelf a cauſe or principle of its own motion: it may receive motion from abroad, but cannot have it from it ſelf: what motion ſoever it hath, is communicated to it from ſome other cauſe; when by this cauſe it ceaſes to be mov'd, of it ſelf it remains in an eternal reſt.

Who has then produc'd this great motion which we ſee in all the parts of the

the World, since it proceeds not from matter it self, nor is unalterablely fix'd to any part thereof, but is still passing from one part to another by a continual vicissitude? Shall we also exalt this mode, this accident, into an eternal and self-subsistent Being? And shall we not rather acknowledge, That since it cannot be without a cause, and that this cause cannot be matter, it must of necessity be produc'd by an immaterial principle?

If such a cause as this be requir'd to infuse motion, it is no less necessary to regulate and determine it in such measures and proportions as are fit to conserve the World, and without which it would be destroy'd. For although we may well think that this motion which fashions, orders and disjoints all bodies, is infinite in the infinity of spaces; yet is it nevertheless certain that it is finite in each parcel, and that if it were either greater or less in our visible World, it would totally change the face of things, and make it quite another World than it is: who then hath brought it to that measure and proportion wherein we find it? and how comes it to pass that amongst those innume-

able degrees whereof it is capable, it hath exactly light upon that which disposes things in that admirable order we see? Matter of it self is indifferent to receive a less or more violent motion: the one or the other would quite change and dissolve the World. Whence then comes it that all things are plac'd in so exact a ballance? 'Tis Chance hath done this, say they: it is true they may say so in words, but I cannot think they can seriously from their hearts say so.

But besides matter and motion we descry over and above in the World *Thinking* Substances or Beings; because we are certain we think our selves, and judge that others like us do the same. Now the consideration of these Beings leads us directly to the knowledge of the Soul's immortality, and consequently of the existence of its Creator.

For it is impossible we should seriously consider and reflect on the nature of Matter; but that we shall presently see (let it be turn'd and toss'd as one please) that never through the various disposition and contexture of its particles, it can from a thing not knowing it self at first, become afterwards a knowing and considering substance, and that by moving

ing and ſtirring this dead and inſenſible matter, it ſhould preſently ſtart up a living Thinking and intelligent Being. There are few things our Reaſon ſees more evidently, than the impoſſibility of a meer Body's thinking and knowing it ſelf.

What follows hence? even that ſince it is certain that we think, and are thinking Beings, we have ſomething in us that is not Matter, but really diſtinguiſh't from it. What therefore will be able to deſtroy this? why muſt it periſh when ſeparated from Matter, ſeeing Matter periſhes not when ſeparated from it?

The annihilation of any Being is to us unconceivable. Nature furniſhes us with no examples of it; the whole current of our Reaſon drives againſt it. Why therefore ſhould we uſe violence both to our Imagination and Reaſon, and endeavour to take theſe Thinking Subſtances out of the common condition of all other Beings, which when once on foot, never fall back again into their former Nothing? and why ſhall we fear leſt our Souls which are infinitely more noble than Matter, be annihilated, ſince we apprehend no ſuch thing for any parcels of it?

Now if we cannot doubt but there are in the World Thinking Subſtances that are not Bodies, being further certain that they have not been for ever, what cauſe muſt they have had? This cauſe cannot have been body or matter; for matter being a *Nothing of Spirit*, if one may ſpeak ſo, how can it poſſibly produce a Spirit? Nor can this cauſe be another Soul or Spirit; that is to ſay, the Souls of Fathers cannot produce thoſe of their Children. For how is it poſſible a Spirit can produce and bring forth out of nothing another Spirit, having thoughts and deſires different from its own, and often ſuch as are quite contrary to them: If a Spirit could produce another, it would produce it by thinking; it would therefore know this power it hath, it would be aware of its effect: But who ever knew or was aware of any ſuch thing? *I am ignorant*, ſaid the Mother of the *Machabees, how you firſt appear'd in my Womb.* All Mothers may ſay the ſame; and it is evident that neither their thoughts, nor will, contribute the leaſt to that admirable work that is fram'd within them, ſince very often they have thoughts and deſires that are quite oppoſite and would

would deſtroy even their Children's Birth.

Whatſoever therefore is in the World leads us to the knowledge of its Creator, Matter, Motion, Spirit. All theſe cry with a loud and intelligible voice, That they are not from themſelves, that a God created them; *Ipſe fecit nos, & non ipſi nos.*

GOD, that he may take from us that impious thought of the World's eternity, has even in ſenſible and groſs characters writ what will ſhew us that it is new, at leaſt as to the order it is now in, and without which we cannot live and ſubſiſt: Hence it follows that Men and other living Creatures are new; and this will ſuffice to prove the exiſtence of their Creator.

For we know no natural cauſe, which may have rais'd our high hills, or hollow'd valleys ſo as to be the receptacles of all our Seas. Let all Hiſtories be read, and we ſhall not there find the example of one Hill newly rais'd. The winds ſometimes in ſome places raiſe little heaps of duſt, but theſe never come to any conſiderable height, and are even as often deſtroy'd as made. Earth-quakes often made havocks, but we read not that

that they have rais'd high hills, and to ſuppoſe they ſhould, is onely to build an Hypotheſis in the Air, ſupported by no experience. Thus Mountains daily and ſenſibly decreaſing by rains, and Rivers alwayes carrying with them part of the Earth, and Valleys being proportionably fill'd up, it is evident that neither the one nor the other, could for a whole eternity remain in the eſtate we ſee them, but in a certain term of Years both Hills and Valleys would neceſſarily be levell'd: and it is further evident, That if the World was from eternity, this had already been done, ſince the leaſt ſenſible diminution is able to level the higheſt Mountains an infinite number of times, during that infinite ſpace of Eternity.

It it is therefore clear we cannot ſuppoſe the World eternal in the ſtate and poſture we find it, that is, having one part raiſed and dry, the other depreſt and cover'd with Waters. The ordinary courſe of natural Cauſes tends towards its deſtruction, ſince it would level the Earth, and ſpread the Waters over all its ſurface: and yet Man cannot ſubſiſt, was our Earth other-wayes diſpos'd than it is. He certainly would periſh, was the Earth's ſurface one continued

Sea:

Sea: Man therefore is not eternal, no more than the reſt of living Creatures: He had therefore a beginning, and by a certain continued ſucceſſion of Years one may go to the ſtock and root of his origine.

Now what ſhall we aſſign for the cauſe and origine of Man? Should we ſearch all Nature for one, none ſhall we find capable of producing ſuch an effect. It has not been heard that Men have been produc'd otherwiſe than by the ordinary means.

It is alſo very probable, That the ordinary motion of the matter the World is compos'd of, would never be able to produce a Lyon, were there no ſuch beaſts in Nature, as the ſame motions do not produce Wolves in *England* now, where once they were all deſtroy'd.

But it is at leaſt abſolutely certain, Motion can never bring forth a Spirit, as we have already ſhewn; and that matter being depriv'd of a thinking faculty, can never come by different diſpoſitions and textures to reflect on, and know it ſelf. Thus we muſt neceſſarily acknowledge, That Men are new Creatures, and that all corporeal Nature being in an abſolute incapacity of producing them, it evi-

evidently follows, that ſince they are not from eternity, they have been produc'd by a more powerful Being, than is to be found in Nature.

Thus all the inventions of Mankind proclaim Novelty, and diſown Eternity. We find nothing in the World which may be a mark of an Antiquity greater than that Holy Writ aſſigns it. Beyond 4000 years we have no Hiſtorians; ſince that time we ſee a continual increaſe and progreſs, like to that of one who coming out of his Childhood, by degrees paſſes through and advances towards the other riper years of his age.

Varro witneſſes, that amongſt the Arts which were in the world when he writ, there was none of an ancienter date, than a thouſand years. Great progreſſes have always been made, and new inventions found out, to eaſe the troubles and neceſſities of man; the higher we aſcend the more imperfect ſhall be found theſe inventions, and man worſe provided therewith. We know almoſt the Origine of all Arts, of all Sciences, of all Polities, of all Empires, of all Towns.

I know a certain Author hath amongſt the new Inventions which have lately been

been found out, gathered together many old ones, which are loſt, whereof he has compoſed a Book under this Title, *Vetera deperdita, nova reperta.* But it is obſervable in this Book, that theſe ancient loſt inventions were but of ſmall uſe, and are ſupplyed by new ones both eaſier and better, with advantage. Whereas thoſe which have been lately found out, are on the one ſide ſo commodious, that 'tis impoſſible that being once known, they ſhould ever be loſt; and on the other ſo eaſie, that it is a matter of wonder the world ſhould have been ſo long in lighting on them.

For Example, What greater benefit can accrue to the life of man, than that we receive from the art of managing in our Works thoſe two great Natural Agents, Wind and Water. The greateſt part of what is now done, is performed by the force we borrow from theſe two Bodies. The leaſt skill in Mechanicks ſeems naturally to lead us to the uſing them as we do, ſince for the moſt part 'tis force we ſeek after, the application being always eaſie.

It may with confidence be ſaid, that men will never be ſo ſimple as to work by ſtrength of hand, what they now with

ſo

ſo much eaſe do with the help of Wind and Water; and that thus the invention of Mills will never periſh. Nevertheleſs this ſo profitable Invention is not very ancient; before *Pliny*'s age there was none known. No other art had they to grind Corn, but that of a Quern, turned either by ſtrength of hands or horſe. And though it appears by this Author, that in his days there were Mills which turned with Water, yet his manner of ſpeaking thereof in his 18. Book 10. Chap. makes it apparent the invention then was both imperfect and rare, ſince he mentions it not as the common way of grinding Corn, whereas, when that once became known, it put down all others.

Moreover there is nothing more natural, more ſimple, than Printing; nor is there any reaſon to fear leſt that ſhould periſh, which is the means of tranſmitting all things elſe to eternity. But we have a great deal of Reaſon to wonder how it came to paſs it was ſo long before it was found out. The Ancients knew how to grave on Braſs; it was eaſie therefore for them to think, that by printing on Paper what they had writ in Braſs, they might in a trice tranſcribe

ſcribe what they had been ſo long a-drawing with their Graver. If this thought had come into their heads, and they follow'd the hint, they could not have been ſo long in bringing it to perfection, and finding out a mixture fit to make Printers Ink; nevertheleſs, 'tis but ſome two hundred years ſince this Invention was found out, which will laſt for a whole eternity hereafter, if the world laſt ſo long.

What may not be ſaid of Gunpowder; what advantages are not thence drawn both for pleaſure and war? What conveniences are there in Fowling-pieces for killing Birds, above thoſe of Bows and *Tillers*, which once were in uſe? and how many Machines of great trouble and ſmall effect are laid aſide, to give place to Canons and the playing of our Mines? Once there was ſcarce any other means to take walled Towns, than by heaping up earth ſo as to come to fight hand to hand. Victorious Armies were ſtopt whole half years to take in ſome ſmall places. *Cæſar* and *Alexander*, with all their valour, could not in a years time have taken one of the ſtrong Towns in the *Low Countries*: Men are too wicked ever to forget an Inven-

Invention, ſo apt to ſecond and back their Paſſions. All its materials are always to be had, their preparation not hard, the Experiments eaſie, and yet for all this 'tis not long ſince it came into the world.

The Sea-Card is an Invention of that ſtupendious advantage, that it alone hath brought us to the knowledge of a new World, and by Commerce tyes all Nations together; 'tis a thing ſo plain, that we have reaſon to admire how Mankind could have been ſo long without finding it out. For the Load-ſtones quality of drawing Iron having been always known and experienc'd, it is a hard matter to conceive how it ſhould come to paſs, that men ſhould never, either by chance or deſign, have left a toucht Needle at liberty, whether ſwimming on the water, or ſuſpended in the air: and this caſe put, without difficulty they would have found out that it turn'd always one way. The ſame would have happen'd, had they hung the Load-ſtone it ſelf in a ſtring, for they might have obſerved that it alſo would have turn'd one ſide to one Pole, and another to the other.

All theſe inventions with many others are ſo eaſie, that 'tis impoſſible the World

World ſhould have been for alwayes without finding them out, and they are of that great convenience, that once found it is as impoſſible they ſhould ever be loſt: It is therefore evident that being new, they are ſo many ſenſible proofs of the newneſs of Mankind, ſince Man could never have fail'd of finding them out ſooner had be been from eternity, and that having once found them, he could never have let them periſh.

Thus whatſoever we ſee in the World, fixes us in the belief of its having not been for alwayes, and perſuades us there is another Being above this World, which hath created all other Beings. And 'tis in vain that Atheiſts upbraid us with the incomprehenſibility of this Being, as alſo that we our ſelves do acknowledge we cannot conceive it; for being infinite, 'tis not ſtrange it ſhould ſurpaſs the capacity of our Souls which are finit and limited. Our Reaſon can comprehend, That there are certain things though they be incomprehenſible. But this one incomprehenſible Being once admitted, in ſome ſort we become capable of comprehending all Nature, and we are no more at a ſtand to give a reaſon of an infinite number of things, which with-

without it, would be inexplicable. Bodies are, becauſe God hath created them; Motion is, becauſe he hath produc'd and doth conſerve it. This Body is in this place, becauſe God having created it in another, it at laſt hath been brought hither by a certain ſeries of changes which are not infinit. There are certain Thinking beings, becauſe God creates them when he ſees Bodies fitly prepar'd for their reception. Mountains are not yet levell'd, becauſe the World as yet hath not laſted long enough to produce this effect. There are Men, becauſe they ſprung from a Man and Woman whom God created. There are Beaſts, becauſe God when he created the World, fram'd theſe animated Machines and gave them a power to multiply, and conſerve their ſpecies by Generation. There are no Hiſtories which reach further than four thouſand Years, for the World being but ſix thouſand Years old or thereabouts, 'tis not ſtrange that Mankind at the firſt ſhould have apply'd it ſelf to ſuch Arts as were of moſt uſe for conſerving Life. All this is linkt together and agrees perfectly well with what the Scripture teaches us of a God and the Creation of the World.

But

But thoſe, who deſiring to confine all things within the narrow limits of their own Underſtandings, will not allow of this incomprehenſible Being, becauſe they cannot comprehend it, do not avoid the inconvenience they, without reaſon, lay to our charge; nay on the contrary, they do nothing but augment it. Inſtead of one incomprehenſible Being which they reject, the world and each part thereof becomes incomprehenſible for them; they are forc'd to admit in all things an infinite progreſs and ſucceſſion of cauſes depending one on another, without ever coming to ſome primary and independent one; which of all others is moſt incomprehenſible and thwarts Reaſon the moſt. Why is this Man in the world? becauſe he was born of ſuch a Father, and that Father of ſuch another, and ſo *in infinitum*. Why is this Lion here? becauſe he came of another Lion, and ſo end-wayes. Why is this parcel of Matter in this place? becauſe it came from that other, and ſo *in infinitum*. Infinity is to be everywhere found, and ſo Incomprehenſibility never to be miſs'd. Thus their Underſtanding is forc'd to yeild under the weight

weight of the leaſt thing imaginable, whilſt it bandies it ſelf againſt him before whom it is juſt and glorious to yield and proſtrate it ſelf.

A Diſcourſe

Of the NECESSITY Of not truſting the Conduct of ones Life to Chance, and of not guiding it by the Rules of Fancy.

AS ſoon as Men come to a ſtate of knowing what they do, they betake themſelves to ſeveral Conditions and Callings, according either as their inclinations carry, or neceſſity or want engage them. The cauſes of their inclinations are various, and often very irrational, and that it is which produces that exotick variety of Conditions and Callings in the world; what for the moſt part directs us to this kind of Life rather than another, is ſo inconſiderable and trivial, that could we remember it we ſhould be aſhamed of our fooliſh lightneſs. But

But beſides this variety of Callings, whereof each is but taken up by a certain number of People, there is a common one, a general Trade which all Men are oblig'd to profeſs, and 'tis that of being and living like Men. This Calling is of importance infinitely above all the reſt; it comprehends and regulates them all. Others are good or evil, profitable or pernicious, according as they are conformable or contrary to the devoirs of this common one.

In general it may be ſaid, that theſe Duties conſiſt in living and dying as one ought. To live, is to travel towards Death. To dye, is to enter into a Life that ſhall never end. Life therefore is a Journey towards Death; and Death the entrance into a new, and everlaſting Life. But as this entrance hath double Doors, one of which is that of Death, leading to a ſtate of eternal miſery; the other of Life, placing us in eternal happineſs; it is evident, that to live well is to tread the Path that leads to this endleſs happineſs; and to live ill, is to walk in that other which brings us to an eternity of miſery.

All the other differences, obſervable in the various tracts Men tread in this Life, are

are nothing compar'd to this fatal one, which ſprings from the ends of theſe two ways. What way ſo-ever leads to everlaſting miſery, is unfortunate and miſerable, though all ſtrow'd with Flowers. That which ends in eternal happineſs is fortunate and good, though all beſet with Thorns and Briars. In all the ways Men take, good and evil are to be found; it would be a thing of great difficulty to chuſe well, ſhould one conſider only the eaſe, readineſs, and pleaſure of the way.

And amongſt Men there are few who conſider more; yet is there ſcarce any kind of Life that has not been voluntarily taken up by ſome, as the moſt pleaſant of all others. Nor are Men the moſt irrational in this particular. All things in the World reduce themſelves to a certain kind of Balance. The good and bad fortune of ſeveral conditions is ſo even-poiſed, that almoſt equal proportions of both are to be found in all. So that Men's errour almoſt conſiſts in imagining that each one is either happier, or more miſerable than his Neighbours. Whereas the truth is all conditions are much-what equally fortunate, or miſerable.

'Tis not here the proper place to enlarge

large on this particular, nor to make out how Cuſtoms, Imagination, and Paſſion create this equality of good and evil in all ſorts of conditions. Yet, let theſe have what power they will to take from us the ſenſe of misfortunes, or reliſh of proſperity, nothing is capable of deſtroying that inequality which is deriv'd from the laſt ends of theſe two ways. This inequality being ſo dreadful, is alſo ſo viſible, that, were men rational Creatures, they would only mind it, they would only buſie themſelves about finding out the way that leads to eternal happineſs, and ſhunning that which hurries them to everlaſting miſery.

It is the particular care of Travellers to learn the way which leads to the place they are going to. We ſee none ſo fooliſh as to ſeek out a Coach, a Boat, or good Company, without taking care whither this Coach, Boat, or Company will conduct them.

But this piece of unadvis'd fooliſhneſs, which none are guilty of in Journeys they take from one place to another in this World, is very common amongſt Men in that great and general Voyage of their whole Life. They all, how unwilling ſo-ever, travel towards Death. The indiſpen-

indiſpenſable Law of Nature preſſes them forward, and will not give them leave to make the leaſt halt in this Journey. They know the two Havens this Life leads to, the greateſt part of Nations own their being perſwaded of them: And yet the conſiderations of this double end, the one ſo terrible, the other ſo deſirable, has ſcarce any influence on the choice they make of a way to walk in during their Life. They inform themſelves particularly of all other things, they are wary not to be impos'd on; they take a care for all neceſſaries, and conveniences for their other Journeys; but for this, they chuſe it with ſo little judgment and fore-ſight, that there's nothing in the World wherein they are leſs wary, and more careleſs.

Let any one ask of Men whither they go, they would all anſwer with one voice, we are going towards Death, toward's Eternity; that each ſtep they make, ſets them forward towards this dreadful end, and that they are even ignorant whether that very ſtep they are now making will not bring them thither. For all theſe ways have that of common, that in none 'tis known how near we are to, or far from, our journeys end. But ſhould one

further ask why they rather chuſe this way, than another; what ground they have for thoſe Maxims they guide themſelves by; it would appear that ſcarce ever they have reflected on this; that they have follow'd the firſt glimpſes that ſtruck their Eye; that the Maxims they have preſcribed themſelves have no other Origine, or Ground, than ſome Cuſtom they have not examin'd, or ſome raſh Diſcourſes which they have ſettled for Principles; or, in fine, paſſion, or ſome other fooliſh humour.

It is eaſie to comprehend how we are carry'd on by the example and diſcourſes of others; but it is not ſo eaſie to underſtand how, from theſe, we frame to our ſelves Principles to act by. It is indeed a thing obſcure enough, and thus it comes to paſs.

Men would not be Men, did they not run after ſome true, or falſe Light. They are ſo faſhion'd by Nature, that they lay hold on nothing but what is by the underſtanding preſented to them under the appearance of ſome good. There is therefore on them a kind of Obligation to follow the guidance of Reaſon. And though pleaſure ſometimes makes them do what reaſon judges ill and hurtful, yet cannot this

this either continue always, or even happen very frequently. The ſtrife and war of our paſſions againſt reaſon incommodes us too much, and is too troubleſome: we cannot long away with it, and there's a neceſſity, that we may make Life tolerable, to find out ſome means of agreeing them.

It is hard to be contemn'd and condemn'd by others, but it is yet worſe to be ſlighted and condemn'd by one's ſelf: becauſe there's none we love better than our ſelves, nor whoſe eſteem and approbation we deſire more.

It is therefore neceſſary that deſiring to be eſteem'd by our ſelves, we, to avoid the reproaches of our own Conſciences, take our own reaſon for our guide. But becauſe alſo we have a mind to pleaſe our paſſions, we manage our reaſon: ſo that it becoming flexible to their inclinations, frames ſuch Maxims as are conformable thereunto; and according to whoſe rules it may approve of their doings. Thus in our ſelves we eſtabliſh a peace by a mutual agreement betwixt our thoughts and actions. We think as we act, and act as we think; and ſo are far from condemning our ſelves, becauſe our will always follows what

our understanding prescribes; and that never fails to prescribe what the will desires.

Wherefore this sentence of *Seneca*, that all Fools are dissatisfied with themselves, *Omnis stultitia laborat fastidio sui*, is very true in one sense, though it be as false in another. And it may on the contrary be said, with more truth, that it is the property of a Wise-man to be displeas'd with himself: *Omnis sapientia laborat fastidio sui*: because their deeds never perfectly correspond to their light and knowledge. But Fools for the most part are content and well-satisfied with what they do, because their reason and life agrees: and accordingly the Scripture teaches us when it says, that the Fool is full of his own wayes; *Viis suis replebitur stultus*; that is, he is content and satisfied therewith. There being therefore in Men a connection betwixt their reason and conduct, it follows that reason in them takes as different shapes as there are different humours and ways of living; and this with ease may be observ'd by any who near at hand considers the life and practises of Men. For a small attention is only requisite to observe that every one hath his peculiar Principles and Max-

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xims, whereof he according to his own humour frames a Morality for himself.

These Maximes and Principles of Morality are the Rules he makes use of to chuse the way which leads to eternal Life or Death. For the order of each Man's actions makes up the way he walks in during Life; and these actions are squar'd according to the Maxims by which he guides himself. So that, since there are an infinit number of false wayes, that is, of disorderly and irrational Lives, so must there also be as many ill and false Moralities.

Thus there is not onely a Morality proper for Christians, another for *Jews*, *Turks*, *Persians*, *Brachmans*, *Chineses* and *Brasilians*, consisting of Maximes common to each of these particular Sects; but even amongst those who profess the same Religion there are often different Moralities according to the diversity of Professions. Magistrates have one Morality; Gentlemen have another: there are Moralities proper to Souldiers, Merchants, Tradesmen, Artificers, and even to Thieves, Bandites and Pyrates; since these People have certain Rules they observe amongst themselves with as much fidelity as other

Men do their Laws; and ſince they, like the reſt, mould their conſciences ſo, as to approve of this their kind of living.

In fine, deſcending to each Man in particular, we ſhall find that, beſides the general Maximes in which they agree with thoſe of the ſame Religion and Profeſſion, they have over and above certain peculiar ones pickt up here and there, or elſe fram'd by themſelves, out of which they compoſe a Morality quite different from that of other People.

It is a ſurprizing wonder to ſee the confus'd galimaufry of Maximes that make up the Morals of particular Perſons: A leſs variety is not to be ſeen in the Viſages of Men, which are nevertheleſs ſtrangely different. But that which is yet more aſtoniſhing, and which more fully layes open the exceſs of blindneſs in Man, is that prodigious levity he ſhews in entertaining the moſt important Maxims for his conduct; the ſmall care he takes to diſtinguiſh Truth from Errour, and the obſtinacy wherewith he embraces theſe, as if they were the moſt aſſur'd verities in the world.

Their *All* is at ſtake, ſince an eternity of good or ill is to be had. Every ſtep they advance brings them nearer to the one

one or other. Is it not then evident, That their principal care and application ought to be about learning the true Rules which they ought to follow, in guiding their Life, and about endeavouring to distinguish them from that innumerable number of false erroneous Rules, which are follow'd by such as depart from Truth?

Nay, even this variety of Maximes which hath vogue amongst Men, ought to teach them this Lesson, That it is not so easie a matter to find the way out which leads to Life, since it is not yet agreed amongst them which it is. Were it visible, it would draw all to it by its own lustre: and if there were any to be found so devoid of reason as to refuse to walk in it, yet would there be none so blind as not to perceive that it was the right way.

In the mean time, about what do they they employ their thoughts less, than about learning the way how to live? For the most part without judging, they lay hold on the first Maxims that are propos'd; these they never question nor examine, as if it were certain the first instructions should ever prove the best.

This is most particularly evident in

the choice of Religion, which of all others is a thing of greateſt importance, and which in moſt People compoſes a very conſiderable part of their Morality. For there is no raſhneſs like that which makes the greateſt part of Mankind follow one Religion ſooner than another.

I except hence Chriſtian Religion, which has ſo great and peculiar a ſplendor for its Sanctity, Antiquity, Miracles and Prophecies; that its followers once ſtruck with this extraordinary luſtre not to be found elſe-where, cannot be accus'd of raſhneſs in preferring it forthwith before all others. Beſides it has this advantage, that the more we penetrate into its Myſteries, the more light is diſcover'd: whereas all others cannot abide the leaſt ſcrutanie or *Examen*.

I ſpeak then onely of thoſe Religions which are in vogue in the greateſt part of the World, and which joyn'd together are of far greater extent than Chriſtian Religion. There's nothing more extravagant than their ſeveral Beliefs; and if one had a deſign to invent Opinions that ſhould be ridiculous without reaſon or likelyhood, one could not have better ſucceſs than the Authors of theſe fantaſtical Religions have had. They

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are neither ſupported by Miracles, Prophecies, nor any thing elſe that is capable of perſuading any that has never ſo little judgement. Whatſoever we know by Reaſon, Experience, Reading of Hiſtories, utterly over-throws and convinces them of falſity. How comes it to paſs then that they are follow'd by three parts of the World? how comes it that *Mahometiſm* alone is poſſeſt of ſo vaſt a ſhare of the Earth? Let the queſtion be put to the *Brachmans*, *Chineſes*, *Tartars* and *Turks*, Why they follow the Religion they profeſs? If they have never ſo little honeſty, they will anſwer nothing elſe, but that they follow it becauſe their Fathers have done ſo before, becauſe 'tis the Religion of their Kinsfolk, Friends, Countrey and Prince. Here's all the ground of their Belief: Notwithſtanding all this, the leaſt dram of Common ſenſe ſuffices to ſhew the ridiculouſneſs of this reaſon. For on this ſcore every Religion would be true, in the Countrey where it is profeſt. But let it be as erroneous and falſe as it will, the generality of the World is not capable to make head againſt it; their minds ſhrink under it; they yield to it without reſiſtance, and

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ſettle it as a foundation of all their Life.

Chriſtians are onely they whom, as I ſaid, one may exempt and free from this unadviſedneſs, although amongſt them there be many who are Chriſtians on the ſame ſcore that *Turks* are *Turks*; to wit, Onely by the force of Example without any divine adheſion in their hearts, without any ſolid light in their Underſtandings. But as it is true in general that the Morality of all Chriſtians is very ſolid in the principles it derives from this Heavenly Religion, ſo alſo it is true that it is very fantaſtick and very ill-grounded in the minds of moſt who wear the Name of *Chriſtian*, becauſe they know not the bottom of their Religion; becauſe they give themſelves the freedom, as others do, of framing to themſelves other Maxims, according to their capricious humours. The Principles they draw from Chriſtian Religion compoſe but a ſmall ſcantling of their Morals. They have a number of others taken up by chance and without examination, by a raſhneſs like to that we have obſerv'd in others not enlightn'd by Faith. The Example of Friends and of thoſe with whom they live, the Diſ-

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courſes of ſuch as converſe with them give them many others, without their taking notice of them. Self-love, a ſecret deſire of juſtifying what they do in paſſion, furniſhes them with others, as has been ſaid. They at adventure judge often of occurrences that befall them, and theſe judgements remaining in their memories, and being back'd by Self-love, which looks on them as productions and priviledges that appertain to it, ſerve for principles to judge by in the like occaſions. And thus they frame to themſelves a Morality that is little leſs irregular than that of *Indians* and *Mahumetans*.

They think they ſtand in need of Maſters and Teaching for all things elſe: They ſtudy theſe with ſome care; they ſhew a docility towards their Teachers. There is onely the Science of living which they either learn not, or deſire not to learn; or elſe they learn it with ſo little care and application, that it ſeems they ſcarce think it worth their pains.

They make choice of good Artificers, Phyſicians, Lawyers; here they fear being deceiv'd in matters of the ſmalleſt conſequence. But they miſtruſt nothing, when nothing leſs than their Salvation

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or Damnation is at ſtake. Here every Director is learn'd and ſufficient, the firſt that comes is good, and they rely on him with a full and perfect ſecurity. Thus we boldly begin the journey of our Life, without ſearching after other light than ſuch as theſe fantaſtical Maxims furniſh us with, and wherewith we have raſhly loaden our Underſtandings.

Where are they to be found, who are ſeriouſly toucht with a fear of going out of their way, and following ſome ill track? who deſire nothing more than to find that true Light, which may conduct them; and who make this ſearch their great and moſt ſerious imployment? Where are thoſe who miſtruſt themſelves, who walk with fear and trembling, and who continually watch how and where they place their ſteps? There are ſome without queſtion, becauſe there are ſome Juſt and choſen ones; but there are but few becauſe the number of theſe is ſmall. The generality of the World goes on boldly without fear, without miſtruſt, without foreca ſt, without reflection, and raſhly running after their paſſions and humours make great haſte towards Death, till they come to that dreadful period, which

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manifeſts to Men what they have refus'd to do; but manifeſts it, ſo that thence they ſhall receive no advantage, whilſt it draws from the bottom of their hearts theſe words full of deſpair: *Ergò erravimus à viâ veritatis, & juſtitiæ lumen non luxit nobis, & Sol intelligentiæ non eſt ortus nobis. We have gone aſtray from the ways of truth, the Light of Juſtice hath not ſhined on us, nor has the Sun of knowledge riſen for us.*

Whilſt I affrighted conſider the raſh and wandring ſteps of the greateſt part of Mankind, leading them to Death, and that an eternal one, methinks I ſee a ſtrange Iſle ſurrounded on all ſides with precipices, overcaſt with dark clouds, ſo that it cannot be ſeen, and environed with a torrent of Fire ſwallowing up all thoſe who fall head-long from the top of its precipices. All the wayes, all the tracks of this Iſle lead to theſe precipices except only one, which being being both narrow and ill to be found leads to a Bridge, by which this torrent of flame may be paſs'd, and the traveller carried over to a place of ſecurity and light.

In this Iſle there are an infinite number of Men, who without intermiſſion

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are forc'd to march forward: an impetuous wind drives them on, and will not give them leave to make any ſtay: they are told nevertheleſs that all wayes end in precipices, except one by which they may be ſav'd, but that this is very hard to be found out.

Yet notwithſtanding this advertiſement theſe without enquiring for this happy track, and as if they perfectly knew it, begin their journey, are onely taken up with the care of their Equipage with a deſire of domineering over their Fellow-travellers in the ſame unfortunate Road, and with ſeeking after ſeveral divertiſements they may meet with in their journey. Thus they inſenſibly come to the brink of the precipice, whence they are caſt into this torrent of fire which ſwallows them up for ever.

Whilſt there is only to be found a very inconſiderable number of wiſe Men, who with care look out for this narrow path, and having found it, walk therein with great circumſpection; and thus finding the means of avoiding the precipices, and paſſing ſafe over the torrent, at laſt come to a place of ſecurity and reſt.

Perhaps he who ſpoke theſe words to God Almighty, *Torrentem pertranſivit anima.*

ma noſtra, forſitan pertranſiſſet anima noſtra aquam intolerabilem, had framed in his mind ſome ſuch image as this, which though never ſo frightful comes yet far ſhort of the truth I had a mind to repreſent. Spiritual things are ſo elevated that no imagination can reach them: Any thing of image is infinitely ſhort of their real greatneſs. There is no proportion betwixt this torrent of fire ſwallowing up ſuch as fall from the precipices of this imaginary Iſland, and that of Hell which ſwallows up ſuch as depart out of this World by the gate of Death, having wander'd all their Life-time out of the ways of Juſtice. And yet this repreſentation, as imperfect as it is, ſuffices to make one comprehend, that the onely Wiſedom of theſe Travellers would be to ſeek out the way which might ſave their Lives, and to continue walking therein to the laſt; and that all thoſe who ſhould not be concern'd to find it out, were fooliſh and miſerable. It ſuffices to make one conceive, that what curioſity ſoever we have to know other things, all ambition to lord it over our Companions, all that puther to ſeek out pleaſures, are not onely vain and ridiculous, but are alſo the effect of an incredible

credible ſtupidity. What then is to be ſaid of the truth whereof this draught comes ſo ſhort, and what ought we to think of the blindneſs of Men who have ſo ſmall a care to be taught the way of Salvation? who live and jogg on at adventure, thinking on nothing but to take their pleaſure in this voyage of Eternity.

It is to draw Men out of this bruitiſh temerity throwing themſelves headlong into Hell by following their capricious humours and fancies, That God in the Scriptures exhorts them to give ear to Wiſdom, and open their hearts to underſtand it. 'Tis for this reaſon he exhorts them to ſeek for it as the Covetous ſeek for hidden Treaſure; *Si quæſieris eam quaſi pecuniam, & ſicut theſauros effoderis illam*: That he commands them to look on it as their ſubſtance, their inheritance, their treaſure. *Poſſide Sapientiam, poſſide Prudentiam; & in omni poſſeſſione tuâ acquire Prudentiam.* For this Wiſdom which he commands them to ſeek, is nothing but the Light that is neceſſary for them to walk well in the darkneſs of this Life, and to regulate their actions according to the Juſtice and Law of God; and it wholly conſiſts in knowing the path they ought to keep

to

to arrive safe at Heaven. Wherefore he sayes expressely, *That the wisedom of him that is truly cunning, is to know his own way: Sapientia callidi est intelligere viam suam.* The Scripture calls it the Science of Salvation, *Scientiam salutis*; because it alone is able to conduct us thither; and all other without it are but Sciences of Death.

Behold here the true Science of Men! 'tis to know their way, that is, the way of Salvation, the way of peace, the way of Heaven. Their happiness consists in acquiring this Science, but the means to acquire it is to set that value on't which it deserves. Wherefore the Scripture says again, That the *beginning of Wisdom is to esteem Wisedom one's treasure, and to prefer it before all things else we can have in this World. Præcipuum sapientia posside: Sapientiam, & in omni possessione tuâ acquire Prudentiam.* For God hath ordain'd that this Science so necessary to Men should be such as should depend more on their hearts than on their Understandings and Wit; and that it should not be found by those who desire it not, or who desire it not so much as it deserves. They never miss finding who seek it with their whole heart and desire.

Thus

Thus the greateſt advance we can make towards Wiſdom is to deſire it, to ſeek after it ſincerely, and to be throughly ſtruck with the ſenſe of that dreadful miſery which is found in guiding one's Life by chance, and in following raſhly Maxims receiv'd without judgement, which the Scripture calls *walking after one's own thoughts, and doing their will*; in not knowing whither one goes, and in being unconcern'd whether the way we walk in leads to Life or Death.

My deſign in this Diſcourſe was only to beat down this monſtrous ſtupidity, and to perſuade, if I can, thoſe who ſhall read this Piece, and have not yet made ſufficient reflection on its Theme, That it is a horrible blindneſs to buſie one's ſelf, as moſt of the World does, with thoſe things which uſually take up our thoughts, to learn Arts, Exerciſes, Sciences, and not to learn the great Science of living, that is, The Science of guiding one's Life, ſo as is requiſite to ſhun an eternity of evils wherewith we are threatn'd, and to arrive at that Everlaſting happineſs, which ſhall be the recompenſe of the Juſt.

For when once this thought is ſtrongly ſettled in the heart and underſtanding, and

and that it becomes our predominant affection, it does not onely put us in the way of finding Truth, ſets us on work to ſeek it, and opens our eyes to ſee it; but it is able above all things elſe to diſſipate that illuſion which hides it, to wit, That doubleneſs of heart, ſo often obſerv'd in Scripture, which makes us apprehenſive and fearful of knowing our Duty, leſt the obligation of complying therewith, when once known, ſhould urge and preſs us too much; or that we ſhould be forc'd either to renounce and forſake our paſſions, or at leaſt not to follow and humour them but with a remorſe of Conſcience, which would incommode us, trouble our repoſe, and blaſt our content and pleaſure.

OF

OF GRANDEUR.

PART. I.

Of the Nature of Greatneſs, and of the Duty of Inferiours towards Great ones.

§. 1. MEN have of Greatneſs contrary thoughts, which nevertheleſs ſpring from the ſame root of their own natural corruption. They love and hate it, they admire and contemn it. They love it, becauſe in it they ſee whatſoever they deſire, riches, pleaſure, honour, power. They hate it, becauſe it humbles, and bears them down; and makes them ſenſible of the want they are in of the goods they love. They admire it, be-

becauſe it dazles them. They contemn it alſo, ſometimes, or at leaſt ſeem to do ſo; that, in their own imagination, they may raiſe themſelves above the Great; and thus build an imaginary Grandeur, by pulling down thoſe, who are the Object of the Vulgar's admiration.

§. 2. Though all theſe various ſentiments are human, nevertheleſs it muſt be granted, that thoſe which incline us to honour and eſteem the Great are much the ſtronger and the more active, becauſe they look towards the moſt natural objects of Concupiſcence: whereas hatred for greatneſs, is in ſome ſort ſtifl'd by the continual need we have of Great ones, which inſenſibly gives the Soul a bent to reſpect and eſteem that ſtate. We deſpair of riſing as high as they, and ſo chuſe to partake of their favours by ſubmitting our ſelves to them.

§. 3. Humane contempt of Greatneſs is only to be found for the moſt part in a certain Generation of Men, who palliate their pride with the Name of Philoſophy, and who, ſince they cannot ſatisfy their ambition in becoming great, at leaſt pleaſe and ſatisfie a malignant humour they have, in leſſening and abaſing

ſing thoſe that are ſo. *Since we cannot arrive at Greatneſs, let us take revenge by ſpeaking ill of it,* ſaid *Montagne* pleaſantly enough to expreſs this natural ſentiment of pride.

If perchance ſome Philoſophers have been found, who having reaſon enough to be well-pleaſed with their condition, as the World goes, have yet made a ſhow to contemn Greatneſs in their Diſcourſe and Writings; this has happen'd through a vanity yet more ingenious and fine-ſpun. Theſe People have been wondrous careful not to part with their riches effectually; and *Seneca*, with much caution, hath ſtrength'ned himſelf with Maxims againſt this real quitting of this wealth. *It is*, ſays he, *the part of a weak Soul not to be able to bear a great fortune. Infirmi eſt animi pati non poſſe divitias.* For what purpoſe then are all theſe fine diſcourſes againſt Great ones, and their wealth? Even to join together that human glory of Greatneſs with that Philoſophical one of ſlighting and contemning it; to the end he might be eſteem'd not only by the Vulgar, but alſo by Philoſophers and Men of Learning.

§. 4. We ought not then to follow the Dictates of Concupiſcence in the ſentiments

ments we muſt have for, or againſt the Great; nay, we ought to miſtruſt our very Reaſon becauſe of that commerce and tye it has with thoſe paſſions, which corrupt its judgment in the things they are concern'd in; we muſt ſeek out ſome ſurer, and leſs ſuſpected lights; and it is impoſſible to find out any but in Chriſtian Religion, becauſe it alone thorowly knows Concupiſcence, and ſo can deveſt Greatneſs of thoſe falſe advantages wherewith our ambition hath adorn'd it, and ſettle on it thoſe true ones the malignity of our Nature would take from it.

§ 5. There's nothing eſtimable in the things of this World but what God has plac'd there according to what's ſaid in the Goſpel: *Non poteſt homo accipere quicquam niſi fuerit ei datum de Cælo.* Whatſoever comes from God is good, and deſerves eſteem: all the productions of ſelf-love we muſt contemn and hate. In Great ones therefore we ought to eſteem what God has beſtow'd on them, and contemn what they have from Concupiſcence. Now it belongs to Religion to diſtinguiſh betwixt the one and the other; and to diſcover to us what Perſons of Quality really receive from God, from what they have from the errours and illuſions of Men. §. 6. This

§. 6. This Principle once ſettled, it is eaſie to perceive that the common Idea Men frame to themſelves of Grandeur, is altogether falſe and deceitful; becauſe it is only grounded on the falſe-judgments and illuſions of their own hearts. For this is the way they take to frame this Idea. They love power, riches, pleaſures: they ſee that the Great are Maſters of theſe. Hence they eſteem them happy, and prefer their condition before that of others who want theſe; and by this preference they raiſe them above the reſt of Mankind. This judgment is already falſe and deceitful: For pleaſure, riches, and power, are not real goods, only Concupiſcence takes them for ſuch; whereas reaſon enlightn'd by faith eſteems them great evils, becauſe they are great obſtacles to devotion, and our eternal ſalvation. But Men ſtop not here: For as they ſee the judgment they have paſs'd on the condition of Great ones is not peculiar to themſelves, but that the greateſt part of Mankind has the like ſentiments of eſteem and admiration, they ſettle this judgment which they ſee in themſelves, as well as in others, as a Baſis whereon to raiſe Greatneſs yet higher; and thus they conſider Great ones

ones as ſurrounded with a crew of admirers, exalting them infinitely above the heads of other Mortals.

This is the Idea Concupiſcence gives us of Greatneſs, but a ſmall light will ſuffice to diſcover its illuſion. For all theſe judgments hoiſing the Great above others being only vain fancies, bred out of the corruption of Man's heart, it is manifeſt that Grandeur built thereon, is nothing but a meer ſhadow and phantaſm without any ſolidity.

§. 7. Philoſophy may lead us thus far; but if we ſee no other light but what it hangs out, we may well, whilſt we free our ſelves of one errour, run into another, which is to believe that the Great deſerve no honour or reſpect at all. And the truth is, this concluſion would neceſſarily follow, were Greatneſs only built on this confus'd heap of falſe-judgments and falſe-goods: for I ought not to reſpect a Man becauſe he is more miſerable than my ſelf. And that illuſion which makes the Great believe they are happier than others, becauſe they appear ſuch to a number of abus'd People, would deſerve only our pity, not our reſpect and eſteem.

§. 8. In the mean time the Scripture

tells us there is an honour due to Perſons of Quality, and that Chriſtian Piety ought to comply with that Duty. Now Piety having Truth for an inſeparable Companion, cannot beſtow honour where none is truly due. One may even aver that there is ſomething in Greatneſs which God has plac'd there, ſince the Scripture on the one ſide aſcertains us, that the Great are to be honour'd; and on the other, teaches that all honour is due to God alone, *Soli Deo honor & gloria.* Hence it follows, that we may honour God when we honour the Great, and that there is ſomething of Divine in them which may terminate the honour we give them. But to know what this is, it is neceſſary to go up to the firſt eſtabliſhment and origine of Greatneſs.

§. 9. Concupiſcence, Reaſon, and Religion, combine together to frame this condition we call Greatneſs. Concupiſcence deſires it out of pride; Reaſon approves it becauſe neceſſary for Mankind; and religion authorizes it by Warrant from God Almighty. To know how this comes to paſs, we muſt conſider that if Man had remain'd in the ſtate of innocence, there had been no one greater than the reſt; for being born equal, they

they would all have remain'd in the same equality of Nature. Man is not properly made to command other Men, as St. *Gregory* says, because his will is not the rule of anothers will; and because God's will is the only rule of them all, which would, before original sin, have been sufficiently known to all without learning it from others.

§. 10. If then Greatness be not always a deordination in it self, yet at least is it always an effect of the disorder of Nature, and a consequence of sin. For as the state of innocence cannot admit an inequality, so that of sin cannot endure equality. Every one would be Master, and tyrannize over others: and as it is impossible all should succeed in these pretensions, there is a necessity that either reason should reduce things to order, or force; and so the stronger become Lords, whilst the weak remain Subject.

§. 11. Reason doth not only see that the subjection of some to others is inevitable, but also that it is advantageous and necessary. Reason knows, that since sin Man has too little light to guide himself by, even in things of a civil life; and that the will is too corrupt to main-

tain him in peace and a regulated orderly way of living. Reaſon therefore ſees that it is neceſſary that ſome groſs Law ſhould be made to bind him to his duty, and this is the Law of Empire and Dominion: thus it perceives that it is convenient that Laws ſhould be made, and Politie eſtabliſh'd; and that the power of ſeeing them obſerv'd ſhould be confer'd on ſome certain Men. Reaſon allows that human affairs ſhould be orderly managed, and that to avoid diſputes, precedency ſhould be given to ſome above others. In a word, it does not only conſent to the eſtabliſhment of Greatneſs, but it looks on this ordination as the Maſter-piece of human Wit, and a thing of all others the moſt uſeful in the World.

§. 12. Though Concupiſcence affect Greatneſs, and Reaſon approve its eſtabliſhments; yet are neither the one nor the other warrant enough to make it become lawful. Man belongs not to himſelf, neither he nor others are at their own diſpoſe. God alone is their Soveraign Lord; and to acknowledge, or eſtabliſh any Superiour without his order, is an incroachment on his Prerogative. If a crew of Slaves packt together

ther in a Priſon ſhould beſtow on ſome particular one the right of life and death over others, their Maſter would laugh at this raſh government; and would puniſh him, who us'd this right as an Uſurper and Tyrant; becauſe 'tis a right belongs only to him, and he only can transfer or communicate it to another. This is our caſe, in reſpect of God Almighty; that is, we are his Slaves, and without his order cannot diſpoſe of our ſelves. In vain therefore ſhould Men beſtow on ſome one amongſt them the right and power to govern the reſt, if God did not warrant their choice with his authority. And for this reaſon, according to the Doctrine of St. *Auſtin*, our puniſhments would be murders and homicides, did not God Almighty, who is the only Lord of Life and Death, give a power to make thoſe dye, who violate the Laws of Nature, and diſturb human Society. But from Scripture we learn that he has given this power, and by his authority confirm'd theſe human conſtitutions; that he approves that Men link themſelves together by Laws and Forms of Government, and that he gives leave to make choice of ſome amongſt the reſt to ſee them obſerv'd; and communicates his

power to those thus chosen to govern such as are plac'd under them.

§. 13. These are not idle speculations: they are truths decided by Scripture. For it is the Apostle Saint Paul, who teaches that all power is deriv'd from God, *Non est potestas nisi à Deo:* that they are established by God; *quæ autem sunt, à Deo ordinata sunt:* and that who resists power resists the Ordinance of God: *qui resistit potestati, Dei ordinationi resistit:* that the Governours of the People are the Ministers of God, to reward the good and punish the wicked; *Dei minister est tibi in bonum, Dei minister est tibi in iram.* And thus he bestows on Princes the same Title he allows himself, as an Apostle says, *sic nos existimet homo ut ministros Christi.*

By this it appears that Greatness is a participation of God's power over Men, which he bestows on some for the good of others; that it is a charge he entrusts them with: and thus nothing being more real and just than God's power and authority; nothing also is more just and real than Greatness, in these to whom he hath effectually communicated it, and who are not Usurpers of it.

§. 14. Out of this Doctrine it is easie

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to comprehend how that Monarchy and other Forms of Government ſpring originally from the choice and conſent of the People, and yet the authority of Monarchs comes not thence, but is deriv'd from God only. It is true he hath given the People a power to chuſe a Government. But as the Election of thoſe who chuſe a Biſhop, does not make and conſtitute him one; for the Paſtoral authority of *JESUS CHRIST* is confer'd on him by his ordination: ſo is it not the ſole conſent of the People which makes Kings, but it is God's communicating with them his Regality and Power, which makes them lawful Kings, and gives them right over their Subjects. And for this reaſon the Apoſtle does not ſtile Princes Miniſters of the People, but Miniſters of God; becauſe from him alone they hold their power.

§. 15. Hence a conſequence of great importance may be drawn in favour of ſucceſſive Monarchy; and it is this: Although the eſtabliſhment of this kind of Government once depended in its firſt ſetting up on the People, by the choice of ſome one Family, and by their conſtituting this way of ſucceſſion in the Kingdome: nevertheleſs this conſtitution

once made, it is no more in the People's choice to change it afterwards. For the power of making Laws no more reſides in the People when they have once deveſted themſelves of it, and who had all imaginable reaſon to do ſo, nothing having been more for their good; but is tranſer'd to the King, to whom God communicates his ruling power. And thus as in a ſucceſſive Monarchy the King never dyes, ſo the People being never without one, they never come to be in a capacity to make new Laws to alter the order of ſucceſſion; to do which they have never ſufficient and lawful authority, ſince it always reſides in him whom God hath given it, according to thoſe conſtitutions to which the People willingly once ſubmitted themſelves.

§. 16. From hence alſo it is evident that it is never lawful for any to rebel againſt his Soveraign, nor to engage in Civill-wars againſt him. For War cannot be rais'd without authority, and that a Soveraign one, ſince by it People are put to death, which ſuppoſes a right over Life and Death. Now this right in a Monarchical ſtate only belongs to the King, and thoſe who exerciſe it under his authority. Thus thoſe who rebell againſt

againſt him being deſtitute of this Authority, commit as many murders as they cauſe Men to die, ſince they are the cauſe of their death, without any power or order from God. It is in vain to juſtifie theſe under pretence of abuſes in the State, which they would ſeem to redreſs. For no abuſe is ſo great as to give Subjects a right to draw their Sword; for they have no right to the Sword, and cannot uſe it but by command from him who wears it by order from Almighty God.

§. 17. This Regal Power, this Right to govern Nations, which eſſentially belongs to God, and is by him communicated to ſome for the good of others, reſides in Kings in an eminent degree; but from them is deriv'd to all their Miniſters, who are imploy'd to rule the People under them, and maintain order. So that it comprehends all Authority whatſoever, that gives motion to, and regulates the Affairs of State; whoſoever is a ſharer herein, is God's Miniſter for that part he has of his Authority.

§. 18. It ſeems there are in Governments certain Greatneſſes that conſiſt more in place than authority: ſuch is

the Quality of Prince of the Blood, which places its owners in a much higher rank above others that want it, but which includes no jurisdiction, at leaſt if it be not joyn'd to ſome other Charge or Office. But even this Rank has its kind of Authority, and is, like others, deriv'd from God's order. For there being a neceſſity that humane affairs ſhould be regulated, and ſince they cannot ſubſiſt without order, it is requiſite to eſtabliſh theſe Preeminences, ſo that ſome ſhall have a right to be prefer'd before others. And this preference hath with juſtice been granted to Princes of the Blood, as a conſequence of the very nature of ſucceſſive Monarchies. For this form of Government conſiſting eſſentially in the choice the People have made of a certain Family whereby to be govern'd, it is evident that as all thoſe of this Family have a right to the Regal Dignity, and in their turn may come to have it; ſo it is neceſſary that the People ſhould be accuſtom'd before-hand to reſpect them more than others; it being otherwiſe a matter of difficulty, that the People ſhould have thoſe ſentiments of reſpect and ſubmiſſion due to Kings, for theſe Princes when they effectually come to the Crown.

§. 19.

§. 19. By these Principles a solution may be given of the Question propos'd touching what it is that makes the Great worthy of our respect: It is neither their riches, pleasures, nor pomp; 'tis the share they have in that Regality which belongs to God, and which we ought to honour in their Persons according to the proportion they participate thereof; it is the order where God has plac'd and dispos'd of them by his providence. Thus this submission, having for object what is really worth our respect, ought not onely to be exterior and Ceremonious; but interior, that is, it ought to carry with it an acknowledgement of a real Superiority and Grandeur in those to whom we give this kind of honour: and for this reason it is that the Apostle commands Christians to be obedient to higher Powers, not onely for fear, but also for conscience sake: *Non solum propter iram, sed etiam propter conscientiam.*

§. 20. The pomp and splendour which usually accompanies the Great, is not that which makes them really worthy of our respects, though it be that which makes them honour'd by the greatest part of the World: but because it is requisite they should have this respect pay'd them, it is all just and equitable that Gran-

Grandeur ſhould be join'd to this exterior Magnificence: For Man is not Spiritualiz'd enough to reſpect in them the authority only of God, if they do only ſee them in a ſtate that is the uſual object of their contempt and hatred. Thus, that Greatneſs may make that impreſſion on the mind which it ought, it is but fit it firſt ſhould work on the ſenſes. This makes it neceſſary the Great ſhould have Riches in proportion to the Degree they hold; for by Riches they preſerve that good-will, which is requiſite for their condition, and without which it would become uſeleſs to others. 'Tis a groſs viſible errour, which *Tertullian* teaches in his Book of Idolatry *cap.* 18. *That all the marks of Dignity and Power, and all the ornaments annex'd to Office, are forbid Chriſtians, and that* Jeſus Chriſt *hath plac'd all theſe things amongſt the pomps of the Devil, ſince he himſelf appeared in a condition ſo far from all pomp and ſplendour.* For Chriſtian Religion never thwarts true Reaſon; and if our Saviour did not take on him this exterior Magnificence, it was not becauſe he abſolutely condemn'd it; but becauſe that humble deportment was conformable to his Miniſtry, in which he did intend to

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ſhew, in his outward way of living, the interior diſpoſition of mind his Diſciſciples ought to have. Great ones therefore muſt learn from the Life of our Saviour *JESUS CHRIST*, not to be in love with Pomp and Splendor, but not effectively to lay it aſide, without God inſpires them to leave the World for good and all. But we ought not to wonder at this exceſs of *Tertullian*, ſince he teaches in the ſame Book, That Chriſtians are forbid to paſs judgement on the Life and Honour of Men, which is contrary to the Doctrine and practice of the Church.

§. 21. The exterior reſpects given by inferiors to the Great, are other lawful attendants on their Condition. For though theſe perhaps in their origine be but the inventions of Man's pride, which perchance enjoys its Greatneſs better by ſeeing the abjection of others; yet ought we to acknowledge that theſe reſpects and deferences are in themſelves both uſeful and juſt; and that though Pride had not, yet Reaſon ought to have brought them in faſhion. For it is but juſt and reaſonable, that the Great ſhould be honour'd by a ſincere and true acknowledgment of that order

of

of God which has rais'd them above others. Man has ſo great an averſion from ſubmitting to, and acknowledging others above himſelf, that to accuſtom his mind and Soul thereunto, it is neceſſary that in ſome ſort the very Body be brought to it: the Soul inſenſibly taking the like bent and poſture, and making an eaſie ſtep from the outward ceremony to what's really true. And for this reaſon it is but fit that theſe exterior reſpects ſhould carry with them ſomething of trouble, otherwiſe it would not be perceiv'd that they are directed to honour the Great; but that they might be practis'd onely for that pleaſure and convenience they may carry with them, and ſo be indifferently given to all alike; and thus the Soul would not inſenſibly receive any ſentiments of Reſpect for thoſe who are thus honour'd.

§. 22. Thoſe who have ſaid that, (there being two ſorts of Greatneſs, the one Natural, the other of Eſtabliſhment;) We only owe Natural reſpect, which conſiſts in eſteem and ſubmiſſion of mind to natural Endowments, and that to Greatneſs of Eſtabliſhment reſpect of the like nature ought to be given; that is to ſay, certain Ceremonies invented by

by Men to honour the Dignities they have ſet up, ought further to add, to make this opinion throughly ſolid, that theſe exteriour Ceremonies ought to ſpring from an interiour ſentiment of mind, by which we acknowledge in the Great a true ſuperiority: For their Condition carrying with it, as we have ſaid, a certain participation of God's Authority, is worthy of a true and interiour Reſpect; and it is ſo far from true, that the Great have a right to exact from us an exteriour ceremonious deportment, without any ſympathizing motions of the Soul; that on the contrary it may be ſaid, They have onely a right to exact this outward Reſpect, that they may thereby imprint in our Souls thoſe juſt inward ſentiments which we ought to have of their Quality: So that when they come to know certain Perſons ſo well as to be fully aſſur'd they are in due diſpoſition of reſpect towards them, they may diſpenſe with exteriour Ceremonies, as having already what they tend to of good and uſeful.

§. 23. It is true the reſpect we bear great Perſons ought not to corrupt our judgements, and make us eſteem in them what ought not to be valu'd. It agrees well

well enough with our knowledge of their faults & miſeries, nor lays it on us an obligation of not preferring before 'em in our minds thoſe who have more of real goods and natural Grandeur. But as reſpect is their due, as it is fit they be honour'd, and as the generality of the World hath neither Light nor Equity enough to condemn faults, without undervaluing thoſe they ſee guilty; ſo there remains an obligation on us to be mighty reſerv'd in what we ſay of Perſons of Quality, and thoſe to whom this honour belongs. This word of the Scripture, *Speak not ill of the Prince of thy People*, is to be underſtood of all Superiours, as well Eccleſiaſtick as Secular, and generally of all who have any participation of God Almighty's Power; wherefore it is perfectly oppoſite to true Piety, to uſe that Liberty the vulgar takes to cry down the conduct of thoſe who manage the State. For beſides that this is done raſhly for the moſt part, and againſt truth, becauſe they have not alwayes ſufficient information of what they ſay, theſe diſcourſes are never made without injuſtice; becauſe by them we imprint in others a diſpoſition contrary to that God would have them to be in towards ſuch as he has ſet over them. §. 24.

§. 24. There are ſome who at leaſt would have this Authority, which we muſt thus reſpect, only given to deſert, and who accuſe of injuſtice thoſe Laws which have faſten'd it to ſome exteriour qualities. They ſpeak high when they diſcourſe againſt ſuch Conſtitutions, as have made Greatneſs depend on Birth: We chuſe not, ſay they, to ſteer a Veſſel, him that is the beſt of the Family: Why therefore do we do ſo, to guide Kingdoms and Empires? But theſe are unacquainted with the bottom of Man's weakneſs and corruption. They reaſon well if Men were reaſonable and juſt; but they reaſon very ill, ſince Man neither is nor will be ſo. Man's natural injuſtice which cannot be rooted out of his heart, makes this choice, not only reaſonable, but even Reaſon's Maſterpiece. For whom ſhall we chuſe? even him who is moſt vertuous, wiſe and valiant. But behold we are already at Daggers drawing. Every one will be this Vertuous, Valiant and Wiſe Man. Let us therefore determine our choice by ſomething that is exteriour, and admits no diſpute. He's the King's Eldeſt Son: this is clear and unqueſtionable:

This from Monſieur Paſcal.

Reaſon

Reaſon therefore cannot do better than chuſe him; for Civil War is the worſt of Evils.

§. 25. What is true of Royalty is alſo true of the firſt Officers of State. Had it not been better, will ſome ſay, that Princes were ſuch by merit, than by deſcent: one may riſe higher by Vertue than by this vain prerogative. Is it not a piece of injuſtice that a General of an Army, after he hath conquer'd whole Provinces, ſhould be oblig'd to give place to a Prince of the Blood, without wit, without Experience? No, this is no injuſtice. On the contrary 'tis the beſt invention Reaſon could find out to temper the haughtineſs of Grandeur, and to free it from the hatred and envy of Inferiours: If one became great only by deſert, the height of the Great would be a continual noiſe in our ears, that they were prefer'd to the prejudice of others, whom we fancy more deſerving than they; and every one would ſay,

The day's your own: and what was onely due
To my deſert, Favour has thrown on You.

But

But thus joyning Greatneſs with Birth, the pride of inferiours is allaid, and Greatneſs it ſelf becomes a far leſs eye-ſore. There is no ſhame to give place to another, when one may ſay, 'Tis his Birth I yield to. This reaſon convinces the mind without wounding it with ſpight or jealouſie. Cuſtom hath made this eaſie, and no body rebells againſt an eſtabliſht order which is not at all injurious to him.

§. 26. Another advantage that accrues from this eſtabliſhment is, That Princes may be had without pride, and Grandees found that are humble. For it gives no occaſion of pride to continue in the rank where God's Providence has plac'd us, provided we uſe it to the ends he preſcribes. Moreover, here the ſentiments of humility may be preſerv'd in the heart, one's faults and miſery may be known; and one may look on his Condition as ſomething not belonging to himſelf, being only plac'd there by God's diſpoſition. But how hard is it to be humble when we conſider that our riſe is the fruit of our labours, and reward of our merits; when we have anticipated it by our deſires, procur'd it by our addreſs, and have ſome reaſon

to

to believe it is our due, and that we as far excell others in merit, as we are rais'd above 'em in place.

§. 27. When Deſert is the gate by which we come to Greatneſs, we ſcarce ever arrive there but by the way of Ambition; and uſing in the room of real Vertues, Cabals and Under-hand-dealings. We often come thither without merit, almoſt alwayes without a call, ſince the call we have is onely from our ſelves and our own ambition. But at leaſt thoſe that are born Great may with truth ſay, They have a call, and that it is God who has made them ſo. And thus by complying faithfully with the duty of their ſtation, they are without doubt in a greater likelyhood to draw down on themſelves a bleſſing from Heaven, than ſuch as ſtriving forward in the World, out of motives altogether carnal, ought rather to think of quitting their ſtation than keeping it; ſince they cannot ſay to themſelves that God has rais'd them thither, whither their own ambition only brought 'em.

§. 28. This way of honouring the Great, to wit, by conſidering in them that the portion which they have of God's authority is ſo much the more beneficial

neficial for human Society, as being independent of Perſonal indowments; it is alſo free from the capricious judgments of humoriſts, and ſo becomes fixt and unalterable. And here is another conſideration of the ſame Nature. Let the Great be what they will, at leaſt they are the Miniſters God makes uſe of to procure Men the greateſt and moſt eſſential goods this World has. For we neither enjoy our Eſtates, nor travel without danger, nor remain quiet at home: We reap no advantages by commerce, receive no profit from the induſtry of Men, or from human Society, but by the means of publick Diſcipline. This once gone, we cannot ſay we are Maſters of any thing, every one would be his Neighbour's foe, and there would riſe an univerſal War, not to be decided, but by force.

§. 29. To comprehend more fully how great our Obligation is to State-government, we muſt conſider that Men being void of Charity by the diſorder of Sin, nevertheleſs remain full of wants, and in an infinite number of ways depend one upon another. Concupiſcence therefore hath taken the place of Charity that it may ſupply theſe wants, and the means it uſes are ſuch that one cannot enough admire

admire them; vulgar Charity cannot reach ſo far. Going in the Country we meet almoſt every-where People that are ready to ſerve thoſe that paſs on the Road, and who have Houſes furniſht to entertain them. Theſe are at the Traveller's diſpoſe, he commands, they obey. They ſeem to believe that we do them a kindneſs in accepting their ſervice; they never ſeek to be excus'd from lending that aſſiſtance which is requit'd. What would deſerve our wonder more than theſe People, were they animated and ſet on work by Charity? But it is Concupiſcence that does it, and does it ſo well and gracefully, that they would even have us to think that they take it for a courteſie that we employ them in our ſervice.

What a piece of Charity would it be, to build for another an intire Houſe, furniſh it with all neceſſary Houſhold-ſtuff; and after that to deliver him up the Key? Concupiſcence does this cheerfully. What Charity would it be to go and fetch Drugs from the *Indies*, to ſubmit ones ſelf to the meaneſt Offices, and ſerve others in the moſt abject and painful commands? And this Concupiſcence does without ever complaining.

There

There is therefore nothing whence Men derive greater benefits to themſelves than their own Concupiſcence. But that it may be diſpoſed to do theſe Offices, there ought to be ſomething to keep it within compaſs. As ſoon as it's left to it ſelf, it flies out and keeps within no bounds. Inſtead of being beneficial to human Society, it utterly deſtroys it. There is no exceſs it will not run into, if not held back. It is by its own inclination and bent carried to rob, kill, and commit the greateſt injuſtice and extravagances.

There was then an art to be found out to keep Concupiſcence within bounds: and this art conſiſts in that polity which by fear of puniſhment keeps it in, and applies it to whatſoever is neceſſary for human life. This Polity furniſhes us with Merchants, Phyſicians, Artificers, and generally with whatſoever contributes to our pleaſure, or ſupplies the neceſſity of Life. Thus we have an Obligation to thoſe who maintain Government, that is, to thoſe in whom reſides the authority which regulates and keeps the Body of the State together.

§. 30. We ſhould admire that Man who ſhould have found out the Art of taming Lions, Bears, Tygres, and other Wild

Wild Beasts, so as to make them serviceable for the use of Life. Government is the worker of this Wonder; for Men left to their own desire are worse than Lions, Bears, or Tygres. Every one would devour his Neighbour; and it is by the means of Policy and Laws that these Wild Beasts are become tractable, and that from them we reap all those human services that might be had from pure Charity.

§. 31. Policy in governing is an admirable invention found out by Man to furnish private Persons with those conveniences, which the greatest Kings could not have, were their Officers never so many, their Riches never so great, if this order were destroy'd. Without this Invention what Servants, what Wealth should one have to procure the bare conveniences which now any one of four hundred Pounds a Year enjoys? How many Ships ought he to have, and send into the several Parts of the World, to bring him back the Drugs, Stuffs, and Curiosities, and Manufactures of far Countries? How many Men must be employ'd to bring him constantly every Week News from all Parts of *Europe*? What Wealth would suffice to maintain so

ſo many Courriers as are neceſſary to ſend into divers places; or to furniſh Horſes and Inns to lodge them? What Armies of Souldiers to ſecure the Ways, and free them from Thieves? How many Trades would it be requiſite to ſet up, to find them with Meat, Cloaths, and Lodging! All Trades are linkt together and depend one on another, ſo that he would have need of them all, and that not only for himſelf; he would need them for his Officers, and for all thoſe who wrought for him; and thus there would be no end. An ordinary Gentleman has all this, and that without trouble, turmoil, or anxiety. Whatſoever he needs is brought to him from *China*, *Peru*, *Egypt*, *Perſia*; and, generally, from all the World. He's free from the expences of building Ships; he's enſur'd from all the dangers and hazards at Sea. All the Roads in *Europe* are kept open for him; and Courriers are diſpatcht to bring him the News of what happens. There are certain People who ſpend their Lives in the Study of Nature to cure his Diſeaſes, and are as ready to ſerve him, as if they receiv'd his Wages. He may with truth ſay, that there is a Million of Men working for him in the Kingdom.

He may reckon amongſt the number of his Officers not onely all the Tradesmen of the Realm he lives in, but alſo thoſe of Neighbouring States, ſince they are ready to ſerve him, beſtowing on them a certain reward agreed on, which is leſs than the wages he might give his own Servants. All theſe who thus work for him bring him no trouble, nor is he oblig'd to ſupply their wants. It is not a part of his Charge to manage them; there's no need of Superiour Officers to govern, nor Inferiour to ſerve them; and if there be, it is not his part to provide them. Who can ſet a value high enough on theſe Advantages, which thus equalize the private Condition of Subjects to that of Kings; and which freeing them from all the troubles, beſtow on them all that is to be had of good in the greateſt riches?

§ 32. The Vulgar become inſenſible of all this, out of a principle of vanity and ingratitude. They draw the ſame advantage from all thoſe who work for the publick, wherein they are comprehended, as if they wrought onely for them. Their Letters are as ſafely carried to the furtheſt parts of the World by a Courrier that carries ten thouſand, as

if

if he was charg'd with one onely; they are as well lookt to by a *Physician* that attends many others, as if he was only to cure them: and moreover the experience he gets by going to many, makes him abler to serve them in the cure of their Maladies: Nevertheless because they know that they do not alone enjoy these benefits, they are not toucht. Their wants are equally supply'd, but their vanity is not equally satisfied; because they have no right to a superiority over those whose service they receive. They undervalue and slight what profit they draw thence: and though the benefit others receive diminishes not at all that which redounds to them, yet does it diminish and take away the sense thereof; and they do not believe that they are oblig'd to any body, because ther's a number of others who are partakers of the same benefits, and sharers in the same obligation.

§. 33. For the most part we reflect not on those real goods we receive from Kings and Men in Authority, no more than we reflect, as was observed by one of old, that we are mightily oblig'd to the Earth that sustains us, and that we should be ill put to it should it fail under our

feet. But this forgetfulneſs in Man is a proof, not an excuſe of his ingratitude. For ſince theſe are Benefits, and great ones too, and receiv'd moreover from the hands of God by the Intervention of Men, we ought to acknowledg them with gratitude, and in this acknowledgement include all thoſe by whoſe means he hath convey'd them to us, and with whom he hath depoſited his Authority for this purpoſe.

§. 34. Humane obligations when they are juſt and due, become the duties of Chriſtian Religion, becauſe it hath for Rule Soveraign Juſtice, and conſiſts ſolely in conforming it ſelf thereunto. Hence the Apoſtle commands Chriſtians to pray for Kings, and for thoſe who under them rule the State; and theſe Prayers are their due debts, if for nothing elſe, at leaſt for the care they have in maintaining peace and quietneſs amongſt Men. Thus 'tis a fault not to comply with this obligation in omitting to pray for Kings, and we make our ſelves unworthy of all the benefits God by their means beſtows on Man. There are few who conſider this enough. The moſt part of the World buſies it ſelf in aery complaints againſt the diſorders of State,

State, of which commonly it is ignorant, and dreams not of complying with that juſt acknowledgement that is due to God, for the benefits receiv'd from him by the means of all-well order'd Goverments; and nevertheleſs theſe benefits are infinitely greater than thoſe diſorders, whether true or ſuppos'd, which are the ſubject of all theſe mutterings and complaints.

OF GRANDEUR.

PART. II.

Of the Duties belonging to, and Difficulties occurring in, the Life of Great Men.

§. 1. IF the nature of Greatneſs, ſuch as we have here deſcrib'd it, may be a foundation to build, as on a fixt and unalterable principle, the duties that Inferiors owe the Great: It is yet much more proper to make the Great themſelves know the moſt eſſential and indiſpenſable obligations of their Places.

It is true, as we have ſhewn, that Grandeur is a participation of God's Authority and Power over Men, communi-

municated by him to ſome certain ones. But to know the duties that accompany it, we muſt know on what condition, and for what end God has beſtow'd on them this Power and Authority: It being certain that, as they onely hold it from him, ſo they cannot lawfully enjoy it but on ſuch conditions as God has ſet, and that they cannot execute it but for the ends he hath preſcrib'd them.

§. 2. The firſt thing then we ought to conſider in this matter, is, That God is Lord and King of Men by a title ſo eſſential to his nature, that it is impoſſible he ſhould make any Creatnre partner in his power.

Man is eſſentially and naturally ſubjected to the Will of God, becauſe this Will is his natural and unalterable rule. He's unjuſt when he follows it not: and his Juſtice conſiſts in conforming and ſubmitting himſelf thereunto. But it being alſo impoſſible that the Will of any other Creature ſhould be his Rule, neither can he be oblig'd to follow it for its own ſake.

For this ſubordination of Man's Will to the Will of God is ſo eſſential to his nature, that even God himſelf cannot give him leave to be his own rule and

laſt end. And for this reaſon even the Son of God as Man, proteſts that he alwayes fulfills the Will of his Father, and not his own.

Now if it be not lawful for any Creature to do and follow his own Will, it is yet leſs lawful to make his Will a rule and lord it over his Companions; ſince his Will is neither its own rule, nor the rule of any other Creature whatſoever. God therefore can in juſtice rule and command our Wills; to him the Empire belongs, and his Divine Will we ought to conſult, as the onely rule of all our actions.

§. 3. Thence it follows not but that we are often oblig'd to follow the humours and obey the commands of other Men, but this, never conſidering them onely as Men, and obeying them as ſuch; but by vertue of God's Authority obliging us thereunto. Thus our obedience finally tends to God, even then when we obey Men; for we only obey them becauſe God commands we ſhould. And this command of God is the principal motive of the obedience we render them. I obey my King whoſe Subject I am, and would obey my Maſter were I a Slave, becauſe God commands,

mands I ſhould do ſo; 'tis therefore God whom I really obey: His Will is the rule of mine, and I have no tye nor dependence on Man, even when I am moſt punctual in obeying him. For as ſoon as this ſame Will of God ſhall let me underſtand, that he would not have me obey others in ſome certain things, they ſhall no more find me either their Subject or Slave.

§. 4. From hence it follows that God does not communicate his Power to Men that they ſhould make others the ſlaves of their own Wills, ſince this Empire of one Man's Will over the Wills of others is naturally and eſſentially unjuſt. It is not given them that they ſhould take pleaſure, and pride themſelves, as if they were thoſe whom others ſhould look on as their laſt end: for in reality they are not, nay it is impoſſible they ſhould be ſo. The only aim God has in making them ſharers of his Power, is to eſtabliſh them Miniſters and Executors of his Will, whilſt he gives them a right and power not to make themſelves be obey'd, but God: not to eſtabliſh their own Dominion but God's; not to make Men contribute to their own glory and Grandeur, but to be themſelves Servants

to the good of others, and to procure them all the ſpiritual and temporal conveniences they poſſibly can.

§. 5. Thus Greatneſs is a pure Miniſtery, having for its end the honour of God, and the advantage of Men, without any regard at all to it ſelf. For itſelf it is not conſtituted, 'tis only made for others. By this it is evident, That to uſe it as one ought in the order God has eſtabliſh'd, the Great muſt be ſo far from conſidering their Subjects as being theirs, that they even ought to look on themſelves as appertaining to the People, and to be firmly perſuaded that their Condition gives them no right either to follow their own will, or to make it be follow'd by others: That they cannot command only to ſhew their Authority, and that in all the commands they lay on others, they ought ſo to behave themſelves, that if they were demanded by God Almighty, for what end and motive they acted, they might with truth anſwer, That it is for him they did ſo, that it was to make his Laws be obſerved, and to procure their People what good they could.

§. 6. The crime therefore the Great ones commit in making their Grandeur and

and Wealth ſubſervient to themſelves, and their own pleaſures, is a kind of perfidiouſneſs to God. For certainly a King would have reaſon to eſteem that Subject a Rebel, who having a Government entruſted to him, to preſerve his Maſter's Authority, ſhould pretend to make himſelf abſolute. Hence it follows, that Great ones, having receiv'd their Greatneſs and Authority, not for themſelves, but to the end they may raiſe up God's Empire, and procure his glory, they become perfidious and Rebels, when they only uſe it for themſelves.

§. 7. It is therefore neceſſary the Great ſhould look on their condition as a Miniſtry and Office beſtow'd on them, not as a quality incorporated in their being. It is neceſſary that they ſhould have no interior affection for it; that they ſhould conſider it as ſomething not belonging to themſelves, and by which they neither become more perfect, nor more pleaſing to God: by it they have only means to do much good, or much harm, according as they comply with, and acquit themſelves of the duty of their places. They ought to be firmly perſwaded that only this good, or evil uſe they ſhall make of

Power,

Power, does properly belong to them, and which will ſtay with them; ſince that at the hour of their death they ſhall leave their Grandeur behind, and only carry with them thoſe good, or bad deeds they ſhall have done in the managing of it.

§. 8. From this Principle (which makes it plain that the Great ought not to uſe their Grandeur for themſelves) it is eaſie to paſs to this other; that having receiv'd from God their Authority and Power, they ought only to employ it for him; that is, they ought to do for God whatſoever they have a Power to do, and that the Meaſure and Rule of their Duties is to be had from thence.

They need only to examine what they have Power to do; for it is a certain Rule they ought to do all they can. If they can do but little, they are obliged to no more; If they can do much, their Obligations increaſe in proportion to their Power.

§. 9. It hence follows that a Prince, where he has Authority, ought to do all he can for the good of his People, and of the Church; that all Lords, and Maſters, ought to do the ſame in their Territories, and Families: that a Magiſtrate ought to perform what his Office im-

powers

powers him to ſee done, to the end that juſtice be given to all; and laſtly, every one in his place ought to do whatſoever in right he can, ſo that the Talent entruſted him by God Almighty lye not idle and uſeleſs. This Rule may be told in three words, but the practice of it is of vaſt extent; ſince that, to reduce all things to their due order, and to take away all abuſes, there almoſt needs nothing elſe, but that thoſe who are in poſſeſſion of Authority ſhould uſe all their Power to ſee the Laws of God, and holy Church, obſerv'd.

§. 10. There are ſome of theſe Duties, which being groſs and viſible, are not altogether unknown to the Great; but there are others which they ſcarce ever reflect on, which nevertheleſs are of infinite conſequence. That which we have mention'd of referring all the reſpect others pay them, and making uſe of it to eſtabliſh the Kingdom of God, is one of the greateſt importance. Reſpect and honour, as I have ſaid, are paid to the Great. The beſt Chriſtians cannot in Conſcience diſpenſe with their Duty herein; and worldly Chriſtians even give more honour than they ought, by worſhipping in them Wealth, and what-

whatsoever else the deordination of their hearts causes them to love and esteem. Honour therefore follows and waits upon the condition of the Great; and this honour is just, being bottom'd on good and warrantable reasons, as hath been shown heretofore. It is even God himself, the Author of all Justice, that allows it to them; but he does not therefore allow them to make it the Object of their Vanity. All honour belongs to God according to Scripture; *Soli Deo honor & gloria.* The Great therefore ought to restore to God that which is given them, and to use it so that God may be thereby glorified. Now the means to practise this Duty is not, for the most part, simply in the presence of God Almighty to devest ones self of the honour annext to his condition, nor there to acknowledge that it belongs to him, and not to themselves; but so to behave themselves that all vertues whatsoever may be esteem'd honourable for their good example: For it is ingraffed in Man's nature to value whatsoever they see in those they respect, and not to make nice distinctions of quality and quality, so as to reverence some, and contemn and slight others. Hence it comes that the honour

honour we annex to the condition of Grandees, makes even the Vices of the vicious to be eſteem'd, as in like manner all Vertues are, when they appear in any of the Great. Modeſty in Apparel, ſhunning unlawful Recreations, an exact obſervance of the Laws of holy Church, ceaſe to be diſhonourable when the Great publickly profeſs and practiſe them. When we but imitate them, we think our ſelves ſhelter'd from the raillery of the World; and it is eſteem'd glorious to follow thoſe who are always follow'd and waited on by glory and honour.

§. 11. We cannot ſufficiently make known of what importance this one thing is for ſaving the Souls of the Great. For one of the greateſt Artifices the Devil uſes to engage Men in Vice and Debauchery, is to faſten Names of contempt on certain Vertues; and to fill weak Souls with a fooliſh fear of paſſing for ſcrupulous, ſhould they deſire to put them in practiſe. It is by this means, for Example, that he hath introduc'd into the World immodeſty in Apparel; and that he makes even Women, otherwiſe very chaſte, to follow thoſe Faſhions which were only found out for ſuch as were immodeſt. 'Tis the Mode, cry they; we cannot

cannot endure to be ſingular. Theſe weak and fooliſh People have need to be upheld againſt this dangerous temptation; and nothing can do it better than the Example of Perſons of Quality which frees them from the reproach of ſingularity. Thus it belongs to the courage and duty of the Great, to believe that they are rais'd by God to withſtand this Artifice of the Devil, and to let the World know that it is glorious to obey Almighty God; to underprop by their Example the weakneſs of their Brethren; and to confeſs *JESUS CHRIST*, loudly and openly in the ſight of the whole World, by publickly profeſſing and leading a Life truly Chriſtian. And ſhould they only do the Church this piece of ſervice, yet ought they not to eſteem their Life ill-imploy'd, nor their quality and condition of ſmall concern.

§. 12. It is but enlarging this Principle, that the Great are oblig'd to employ for God all they have receiv'd from him; that they ought to doe what lies in their power, either by Authority, or Example; and we ſhall diſcover an infinite number of devoirs peculiar to each ſtation, the omiſſion whereof makes them guilty of numberleſs faults. And it will not

not be amiſs to conſider ſome that are of more than ordinary extent.

It is certain, as we have juſt now ſaid, that nothing is more fit to inſpire modeſty into thoſe of a middling condition, than to ſee Perſons of Quality (by whom they ſquare their own actions, and whom they would by no means diſpleaſe) keep themſelves within an exact modeſty and decorum, as well for Apparel as other accommodations. There are Circumſtances where Princeſſes, and the Wives of thoſe who Govern Provinces, without any other help but that of their own Example, and a diſlike of ſuch as ſhall appear before them undecently clad, may be able to free a whole City from immodeſt faſhions. At leaſt they may oblige thoſe who depend on them to a decency; and their Example will not fail to work powerfully on others who have no ſuch dependance. Thus they will be able to hinder many ſins occaſioned in Women and Men by this diſorder. Now if they can bring this about it is unqueſtionable that they ought, and that they are not only oblig'd to a decent modeſty by a duty common to them and other Chriſtian Women; but alſo by a more peculiar one ſpringing from their ſtate and quality,

lity, which making them capable of hindring many ſins and diſorders, impoſes on them at the ſame time an obligation of doing in proportion to their power. For as there is no doubt but that that Man, who can ſave the lives of many by debarring himſelf of ſome ſlight recreation, would be a Murderer, ſhould he prefer that trifle before the lives of thoſe; ſo it is yet more certain, that could one preſerve many Souls from a ſpiritual death by ſome one practiſe, whereunto he is otherwiſe oblig'd by the Law of God, by his condition, and the place God hath charg'd him with; it cannot be omitted by him, without he become the Murderer of all thoſe, which might have been preſerv'd from ſuch crimes by a behaviour truly Chriſtian.

§. 13. This dreadful conſequence makes it plain, what a ſtrange difference the various conditions of Men create in actions which outwardly appear the ſame. For indecency in Apparel is in a Woman of low quality but a ſin that bears proportion to the vanity that accompanies it, and the ſcandal it gives to ſome few. But this ſame motion of Vanity making Perſons of Quality, who are the Example and Rule of others, to appear

pear in a garb that wounds Modeſty, is a publick approbation of Vice, a Seminary of crimes, and a lawful Authorizing ſin. For the example of theſe Perſons is a living Law, which has much more force and power over the World, than all the other Laws and Ordinances that are found written in Books. Thus, though conſequences are not conſider'd, and that the parties offending are onely carried on with a ſlight paſſion of appearing ſo as to pleaſe thoſe that ſhall ſee them; yet ſhall they be aſtoniſh'd, when at the day of Judgement they ſhall find themſelves loaden'd with the crimes of a world of People, whom they ſhall by their example have kept fetter'd in theſe diſorders; whereas they lay under an obligation of ſetting them free by the contrary example of a modeſt behaviour.

§. 14. Nothing is more terrible than becoming thus partaker and guilty of the faults of others, by omitting our own duties; and here I give you other Examples. Soveraign Lords owe juſtice to thoſe who are under them; the Officers they ſet over them, do but ſupply their Place, and do what they themſelves ought to do, were it poſſible.

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They are therefore oblig'd in their choice to prefer ſuch as may be the beſt able to perform that duty. Now if out of any human conſideration, negligence, or proſpect of ſome little intereſt, they chuſe thoſe that are unfit, or at leaſt ſuch as are leſs capable, all the faileurs of theſe Officers ſhall be laid to their charge; they ſhall be guilty of all the injuſtice done by them, and of all the diſorders that ſhall happen through their faults. A covetous Judge may ruin a whole Family; miſery may engage this poor Family in a thouſand crimes; it is not to be queſtion'd but all theſe ſhall fall on the Chief Lord, if he out of negligence or motives of worldly intereſt have prefer'd this Judge before others that deſerv'd better.

§. 15. The receiv'd Laws of a Kingdom, give the Supreme Lord power to redreſs a number of diſorders; as to put down Ordinaries, and places where Plays of chance and hazard are us'd, to forbid Balls and Dancings on Feſtival dayes, with many others of like nature: a ſtrict obſerving of ſuch regulations would baniſh a thouſand diſorders; whoever can introduce or maintain theſe, are thereunto indiſpenſably oblig'd, and great

great Lords may do this when they are authoriz'd and backt by the Laws of the Kingdom. Thus when they do not comply with this obligation, when they do not watch over their Officers, nor maintain them in their rights; when they chuſe ſuch as are corrupt, unfit and weak, without zeal or vigour, they have great reaſon to look on themſelves as guilty before Almighty God of all the miſ-demeanours they ought to have redreſs'd.

§. 16. This multitude of ſins that the Great run into, by being ſharers in the faults of others which they might have hinder'd, is infinitely yet greater in matters Eccleſiaſtical, wherewith Princes are entruſted; either by nominating to ſeveral Benefices and Cures of Souls, or by the ſollicitations they make to have them beſtow'd on their own Creatures. An ill Paſtour is chargeable with all the ſacriledges committed by ſuch bad Prieſts as he employes, with all the ſcandals they cauſe, with all the ſins of the People which he might have hinder'd: That is to ſay, Few faults are committed in a Town, that are not chargeable on a negligent and debaucht Paſtor. But if the ſins of the People are imputed

imputed to the Paſtors, both the ſins of the one and the other ſhall be charg'd on the Patrons who have preſented, or by favour have got them Nominated.

§. 17. If the Governour of ſome important Poſt, having from the King a power to chuſe ſuch inferior Officers, to be under him and defend the place, inſtead of entruſting theſe Employments to Perſons of valour, and conſidering in his choice only the ſervice of his King, ſhould on the contrary regard only his proper intereſt, and ſo advance People without experience and courage, ſuch as would deliver themſelves to the Enemy, who can queſtion but that the King would look on this Governour as a treacherous Servant? But with how much more juſtice will God Almighty condemn thoſe, whoſe Charge being to ſupply Paſtoral Cures, that is, to ſettle Governours and Heads over Chriſtians, to free them from the aſſaults of the Devil, and to conduct them to Heaven, entruſt them in the hands of ſuch as have no experience in this Spiritual warfare, which they are to wage againſt the Powers of Darkneſs; ſuch as rather keep intelligence with the Enemy, and

and who are so far from guiding others in the way of Salvation, that they walk in, and by their example draw others after themselves, into the ready road to Death.

§. 18. I would to God all the Great ones, who are charg'd with supplying with Ecclesiastical Cures, had constantly before their eyes what St. *Chrysostom* in particular sayes, of those who for human respects promote undeserving Bishops. *If it happens*, sayes he, (*to speak only of what happens every day,*) *that there is rais'd to the Dignity of Bishop one unworthy thereof, upon consideration of friendship or of some other respect; what punishment does he not draw on his head by this evil Election? He is not only the cause of damning a number of Souls, which perish through the fault of this unworthy Man, but gives also occasion to all those sins which he commits in Administration of his Office. Thus he who shall have promoted him, becomes guilty of all the sins of this evil Pastor, and of the People committed to his charge. If he who does but scandalize one Soul only becomes so guilty, that it were better for him according to Scripture to have a Mill-stone fasten'd to his neck and so thrown into the Sea, what ought that Man to expect who scandalizes so many Souls?* §. 19.

§. 19. Although the promotion to Benefices, that have not the cure of Souls annext, draws not after it so great and so dreadful consequences; yet ought we not to fancy that such may be dispos'd of according to humour, and for other motives besides those of the Service of God. They are alwayes goods consecrated to God, and set aside to maintain those that should really serve the Church, and who ought to lead a Life suitable to their Vocation; and consequently when they are either given or procur'd for such as are perfectly secular in their way of living, and who only seek after them to satisfie their lusts, to procure divertisements, and to lead a Life not at all becoming a Clergy-man's modesty, all the crimes committed in the dispensation of these goods, shall fall on those who have chosen such for their Employments, without inquiring first, whether the parties chosen were dispos'd to comply with, or did even know what they oblig'd themselves unto.

§. 20. If to all these obligations we add those which rise from the Power the Great have in their several Offices to redress these disorders: if further we put into the scale what they can do to banish

baniſh by their Authority, words and examples prodigality, blaſphemy, debaucheries, play, libertinage, and a number of other cauſes of diſorders and ſins; and if we ſquare all this according to theſe two Principles, That Men in Power are oblig'd to do what they can, and that the omiſſion of theſe devoirs makes them guilty of what miſchief ſoever they might have hinder'd, we may frame ſome tolerable Idea of the ſtupendious dangers that attend Greatneſs.

§. 21. This heavy burden of ſins, wherewith Great ones at unaware and without their own knowledge load themſelves, is not perceiv'd during Life. They are ſtun'd with the noiſe and hurry that is always about them, and outward objects which take them from themſelves, will not permit them to ſee them. They may be reſembl'd to Mountains hanging over their heads, ſuſtain'd as yet by God's mercy, to give them leave to recollect and repent. But at the hour of their death, theſe Mountains ſhall fall ſuddainly upon them, and all objects wherewith before they were taken up, vaniſhing out of ſight, they ſhall only find themſelves encompaſs'd about with

an army of People who ſhall upbraid them, either with injuſtice done, or with crimes whereunto they have been drawn by the ill uſe they made of their Dignity and Power.

§. 22. But what is yet more terrible in the Condition of our Great ones, is, That being oblig'd by their Condition to all theſe duties, it at the ſame time proves a hinderance from knowing, and when known from performing them. The very baſis whereon their Condition is built, is that they belong not to themſelves, but to their People: That their Grandeur and Authority was not beſtow'd on them that they might enjoy and take pleaſure in them, but to be us'd for the good of thoſe who are plac'd under them.

But how difficult a matter is it to find room for theſe ſentiments in the heart of one born in the throng of Riches and Honours? Man corrupted by ſin has a ſecret inclination to ſeek all things for himſelf, to make himſelf the center of all: it is a Natural Tyranny ſin has planted in the very depth of Man's heart. Perſons of low Condition cannot eaſily come to exerciſe this Tyranny, becauſe others will not give place thereunto.

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They continually learn from others thwarting their desires, that others were not made to serve them. It happens otherwise with Persons of Quality, particularly with those who are born such. This kind of Greatness lets them see from their very Infancy, that all the World is accustom'd to yield to them, and follow their humours: hence they insensibly begin to think that those who use so much subjection and respect towards them, were only born for their sake, and came but into the World to contribute towards their pleasures and Grandeur. Thus they imagine that they have no more to do than to enjoy this Greatness of theirs, to endeavour its Increase by becoming yet more powerful and great; and that the Inferior sort of Men are onely plac'd here to serve as instruments to bring these their ends about. They fancy to themselves, that the onely business of their Life is to preserve their Families, and make them flourish by setting all their dependents on work for this end: and it almost never comes into their thoughts, that both they and their Families are on the contrary by God's order and decree design'd onely to serve and help those who are under their command.

§. 23. Thus we, for the moſt part ſee that the Great, who are given to Vices incident to their high Station, are ſo totally taken up with their own Grandeur, and their thoughts ſo perfectly employ'd about themſelves, that they ſcarce ever think of doing any good turn *gratis*. They are as great niggards of their Recommendations, as of their goods, leſt the favours obtain'd for others, ſhould be plac'd to account amongſt thoſe they hope to procure for themſelves. Hence it comes that their moſt intimate Friends dare not beg their Favours, even for their own concerns, without they have deſerv'd it by their effectual Services, and that it be rather a recompenſe for what's paſt, than a new grace. Thus they truly drive a trade, and ſell their words and credit; and one may ſay, without doing them any injury, that they are but Merchants trafficking in a more elevated way.

§. 24. The knowledge of thoſe other truths, which are neceſſary to teach them how to comply with their devoirs, is no leſs difficult to be gotten. They have a natural averſion from them all, becauſe they incommode them in the purſuit of their paſſions. They are like

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ſo many fetters abridging their liberty, diſturbing their pleaſures, and making their Grandeur almoſt uſeleſs. Thus the corruption of their hearts keeps them at diſtance from theſe Truths, whilſt this ſame corruption is fortify'd by all the objects that ſurround them. Every one knows they do not love that Truth which would bring them to be low and humble, whereas they are pleas'd with flattering lies: and thus every one out-vies his Fellow in cheating and deceiving them, for every one loves himſelf more than he loves them.

§. 25. Intereſt gives increaſe to our deſire of pleaſing, and fear makes us avoid diſpleaſing of them, and this as thoſe to whom we ſpeak are more or leſs able to ſerve and hurt us; that is, as their Quality is leſs or greater. Hence it is evident, That every degree of Grandeur is a hinderance to Truth, and to deſire to be Great is to deſire that Truth ſhould find a more difficult acceſs unto us.

§. 26. Concupiſcence alone is not that which hides Truth from the Great, Prudence it ſelf is often oblig'd to do this, or at leaſt ſo to moderate and temper it, that it may be proportion'd to their weakneſs. For that continual complai-

ſance of thoſe who environ them, having bred in their Souls a certain delicatneſs, has alſo made them uncapable of ſeeing Truth in its nak'd purity and force. There's therefore a neceſſity, it ſhould be ſhewn them by parts; they muſt have a glimpſe, not a full ſight of things. Some times to the Vulgar our diſcourſe is ſincere and open; but who dare ſpeak thus to the great, at leaſt if they do not ſeem to deſire it? Truth ſome times finds out thoſe that are low and little, it may accoſt them without being call'd on; but thoſe who are high and Great ought to be diligent themſelves in looking after it: they ought to go before and meet it, if they have a mind to find it here in this World.

§. 27. But if they be ſo happy as to know theſe many devoirs, and to ſee through thoſe exterior and interior miſts that encompaſs them; I mean thoſe which both riſe from themſelves and from the malice, artifices and paſſions, of others, yet what difficulties will they not meet in performing of them? what means to withſtand ſo many unjuſt deſires, ſeconded by their own unjuſt paſſions? If, for example, they be entruſted with the diſtribution of ſeveral benefices,

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it is ſo far from Truth, that this right ſhould either be to them pleaſing or advantageous, that it will lie on them as a moſt inſupportable burden. They muſt give flat denials to all ſuch as would think themſelves oblig'd to them by the donation, and muſt go and find out ſome others who would think they incur no obligation, becauſe they look on ſuch Dignities as on Charges dangerous to their Conſciences. They muſt not pick out ſuch as make their Court, and dance attendance in hopes to obtain them; but ſuch as they are not acquainted with, but ſuch as they know not, and who lye private, for fear of being choſen. Never would our Grandees ſeek to be Patrons, were they never to nominate but on theſe conditions; and yet theſe conditions are required to make their preſentations lawful.

§. 28. Thoſe other difficulties which ſpring from the Condition of the Great, and which lead them aſtray out of the way of Vertue and Salvation, are no leſs viſible in reſpect of the common duties of Chriſtianity whereunto they are no leſs oblig'd than others. For they ought to conſider, That becauſe Great, they ceaſe not to be Men, the devoirs proper

to their condition does not free them from those others which, with their consequences, belong to the common condition of all Mankind. They are Men, and Sinners; that is, full of corruption, misery, darkness, and inward sores. These they ought to know; these they ought to cure. They are proud, they must humble themselves: they are given to pleasures, they have need of mortification; they are ty'd to the World, and its riches, they must be loosen'd and set free. They wander out of themselves, their thoughts are all dissipated; they must be recollected and brought home. The ordinary Remedy to cure these Maladies, is to deprive ones self of what causes and nourishes them. But their condition and quality allows not of this: They can neither quit their riches, their honours, nor the state they live in. They're not in a condition to practise mortification, and recollection much less, a thousand occasions draw them abroad. Yet, notwithstanding all this, a Cure must be wrought, or they perish: and since that cannot be had by the ordinary means, extraordinary ones must be try'd; and such as are miraculous, even in the order of Grace. They must be humble

humble amongſt their honours; poor in their riches; and fully perſwaded of their miſery whilſt they appear ſo fortunate. And thus as others, by exterior exerciſes, do bear up the weakneſs of their ſouls and vertues; it is on the contrary neceſſary that the Great, by the ſtrength of both theſe, overcome all exterior Obſtacles.

§. 29. The Great cannot be in that right diſpoſition which God exacts, and Reaſon requires they ſhould, if they do not conſider themſelves in three different ſtates, or orders. The firſt is exterior, the ſecond natural, the third interior, depending on their vertues. According to the exterior order they are Great above others; according to the natural they are perfectly equal; but according to the interior they are oblig'd, through humility, to place themſelves beneath all. The ſentiments riſing from theſe three orders ought to agree and ſubſiſt together: And they are oblig'd, that they may conſerve exterior order, to keep the rank and place which belongs to them according to the World; yet ought they, for all that, to acknowledge themſelves perfectly equal to the reſt of Mankind; which will make them, towards others,

affable, charitable, and ſharers in their miſeries: nay, they are not hereby diſpens'd from acknowledging, that perhaps their ſins and imperfections make them to be eſteem'd by God and his Angels as the laſt of all Men. Theſe ſentiments are juſt and neceſſary, becauſe they are conformable to their condition; but how hard is it to unite them together? So that it often happens that the ſtate of Greatneſs makes them almoſt forget they are Men, and more, that they are Sinners. They only meaſure themſelves by the exterior order, by their riches, nobility, and offices; nor do they look on the reſt of Men, but by that degree of Inferiority wherein they are plac'd beneath 'em. This is an illuſion, as it were, naturally bred up with Greatneſs, and which cannot be diſſipated, but by an extraordinary grace, which forces them to retire into themſelves, at the ſame time they are with ſo much violence drawn abroad.

§. 30. How is it poſſible to be be-ſet with riches and honours, and yet to allow ones ſelf nothing from them; to look on them, as not belonging to ones ſelf, but only as things uſeful for the place God has put us in? If the Great did

did not passionately love these things, their right use would be much more easie. But they love them, and that with much more passion than others. Concupiscence makes them love these riches, these splendors, and these pleasures: These constantly come and shew themselves, they cannot be absolutely without them; yet are they forbid to fix there, to enjoy and please themselves in them. Who is he, says the Scripture, who can handle Pitch and not be defil'd? *Quis picem tanget & non inquinabitur ab eâ?* Who can drink of this delicious Wine without excess? Reason alone answers that 'tis impossible. But Faith tells us another story: all things are possible to God; *Omnia possibilia sunt apud Deum.*

§. 31. If these difficulties are great, even to those who, through age and experience, have learnt the vanity and the nothingness of the World, and of whatsoever flatters the mind and senses, and who having tasted the gall that's mingl'd in all the sweets it affords, may have some disgust for the World; what shall we say of such as begin but to relish its pleasure, and who know nothing of the miseries that inseparably attend them: who have but a slight knowledge of the duties

duties of Christianity, and a short prospect towards the dangers of pleasure: who have their hearts laid wide open to the objects of sense, which are apt to purchase the esteem of Men: who please the World, and whom the World is pleas'd withal; who are drawn to vice by a thousand temptations, both exterior and interior; and who must encounter and give battel at the same time to the most violent onsets of their own corruption, the most attractive charms of the World, and the most dangerous Artifices of the Devil?

§. 32. Search all dangers which here in this World occur of losing our temporal Life, there is scarce any that may not serve as a representation of that a young Prince is in, of losing his Soul, who goes to Court handsome in Body, and ageeeable in the dispositions of his mind; but withal, carries thither a small knowledge of Christian duties, and a strong inclination to pleasures. The danger of him who ventures on an *East-India* Voyage in a poor Fisher-Boat, without Helm, or Pilot; the danger of one who should enter Town, or House where the Plague rag'd, there to live amongst the dead and infected Carcasses; that of a Souldier standing

ſtanding the ſhot of a whole Army, is nothing compar'd to the danger of this young Prince, who is the Mark whereat are levell'd all the Darts of the World and Devils; and who is not only ſought after by Death, but who even ſeeks his own death and ruine. There's only a God, who can, by his all-miraculous protection, free him from this danger, by putting by theſe Darts, and hindring leſt he himſelf uſe them to his own deſtruction.

§. 33. As the Life of Religious Men is a Life fram'd and found out by holy Men as a means to arrive with more eaſe at Heaven; ſo one may ſay that the Life which the Grandees uſually lead at Court is a Life contriv'd to lead Men with much eaſe to Hell. We need but to inſiſt a little on the Compariſon to be ſatisfi'd that 'tis exact. The eaſie means that Saints have found out for thoſe who live in well-govern'd Monaſtries, to go to Heaven by, conſiſts in that they have, as much as they could, ſhut all the Gates againſt the Devil, and laid all thoſe open whereat Grace might enter. They have baniſht pleaſures by auſterities, riches by poverty, idleneſs by labour, pride by obedience and humility. They have oblig'd

and

and apply'd Men to reading, prayer, and ſilence, thereby to give entrance to Truth and Grace: They have endeavour'd ſo to diſpoſe of all, that all ſhould lead towards God, and aboliſh the Spirit of the World.

A Courtier's Life is fram'd after the ſame Model, but for an end quite different. It has been obſerv'd that Sin hath found entrance into Souls through idleneſs, divertiſements, a free converſation betwixt Men and Women; through evil diſcourſe, principles of libertinage, intereſt, anger, revenge, ambition, and what elſe ſo-ever ſtirs up paſſion, A Courtier's Life is ſo contriv'd, that all theſe are its Ingredients. It has been further obſerv'd, that what carries us towards God, and inclines us to enter into our ſelves, is, recollection, reading, prayer, good example, profitable, and lawful employments; and theſe are perfectly baniſht from Court.

§. 34. What, therefore, ought the Great to do to ſhelter themſelves from this danger? ſhall they be-take themſelves to this kind of Life? No; if they do, they are already loſt by leading this very Life: for there is no likely-hood, or pretenſion of being ſav'd in a Life of idleneſs,

neſs, divertiſement, play, and paſſion. Shall they endeavour to uſe ſome moderation, and to give ſomething to the World, without delivering themſelves totally up to it? But, will the World be ſatisfi'd with this ſhare, will it not look on them as ridiculous? A thouſand occaſions therefore will offer themſelves, wherein the World muſt be croſs'd and thwarted; and to do this, great courage is requir'd. Now let theſe difficulties be as great as they will, yet muſt our Men of Quality reſolve to overcome 'em, if they remain in the World; ſince there is none ſo great which ought not to give place to the danger of being eternally loſt; for, as *Tertullian* ſays, *Quæcunq; neceſſitas minor eſt tanto periculo comparata.*

§. 35. By this it is made evident that the condition of the Great, is, in Chriſtians a ſtate of violence; and that it is contrary to the firſt inſtinct the Spirit of God inſpires into thoſe Souls which he touches. For this is an inſtinct of fear inclining us to fly all temptations; an inſtinct of hatred and averſion from the objects of Concupiſcence; it is an inſtinct preſſing us forward to imitate the Life our bleſſed Saviour led on Earth, which was in outward ſhow quite contrary to that of Men in Power. And as this inſtinct

remains

remains in the Great, when they are truly Chriſtians; ſo of neceſſity it muſt raiſe in them an interiour war and oppoſition againſt the ſlaveries they are oblig'd to by their call, and make them cry with *Job*, *Quare data eſt miſeris lux, & vita his qui in amaritudine ſunt?* How comes it to paſs, O Lord, that a Soul ſtruck through with the ſentiment of its own abjection and miſery, muſt yet appear in ſplendor and honour; and that ſhe muſt be inviron'd with a number of People perſwading her that ſhe's happy? Why muſt ſhe command others, who ought, her ſelf, to be ſubject to all? Why ſhould ſhe enjoy the pleaſures of the World; ſhe, who ought to be bury'd in the bitterneſs of Pennance?

§. 36. There is almoſt no Chriſtian vertue to which Grandeur is not ſome ways oppos'd, and from which it does not eſtrange us. It is oppoſite to the Spirit of Faith, ſince Faith does take our thoughts from what's preſent and viſible, to make us adhere to what's inviſible and eternal: Grandeur on the contrary faſtens us to things viſible and temporal, whilſt it brings them near to us, forces us to ſee and feel them in what they have of moſt ſplendid and delicious. It

It is contrary to Chriſtian Hope, becauſe this Vertue makes us place all our confidence and truſt in God alone; whereas Greatneſs inclines us to confide and truſt to our riches, according as the Wiſe-man ſays; *The Fortreſs of the Rich*; that is to ſay, his ſupport, and the object of his hope, conſiſts in his riches: *Subſtantia Divitis urbs fortitudinis ejus.* Hence it is that St. *Paul* ſo particularly recommends to thoſe who are rich in the World, that they put not their truſt in the uncertainty of their wealth: *neque ſperare in incerto divitiarum.* Knowing full well that that was the bent and inclination riches would give them.

It is contrary to the Spirit of Charity, becauſe Charity regards not it-ſelf, but is all for others: whereas the inſtinct of Grandeur refers all things to it-ſelf.

It is contrary to the Spirit of Recollection by that continual diſſipation it is ingag'd in: to the Spirit of Pennance, by the pleaſures it affords: to the Spirit of Poverty, by the plenty of all things which attend it: to the Spirit of Humility, by thoſe objects of ambition and pride it always lays before the Soul.

§. 37. If therefore the condition of the Great be ſuch as we have painted it, if

if it be ſo contrary to the firſt inſtinct of Chriſtian Religion, it is evident it may be under-gone when impos'd by God, and accept'd of by ſubmiſſion to his will, but it cannot be willingly ſought after without preſumption and imprudence. We ought to comfort our ſelves that 'tis by God's order and will that we are plac'd there, as it is onely his Grace that can ſupport us. Wherefore the Scripture declaring to us the ſentiments we ought to have of our ſelves, tells us, that we muſt not demand of God great Offices or Employments, *Noli quærere à Domino Ducatum, neque à Rege Cathedram honoris.* It warns us not to expoſe our faults to the eyes of the People, by undertaking to govern them: *Non pecces in multitudine Civitatis, neque te immittas in Populum.*

§. 38. But thoſe who find themſelves engag'd by God's Order, ought not for all this to loſe courage. God can with the ſame eaſe make them overcome great difficulties as he does the little. He, as the Scripture ſayes, can vanquiſh as well with few, as with innumerable Armies; and in his Treaſury there are Graces proportion'd to all our needs. But to obtain theſe proportionable Graces,

it

t is requir'd that the Great know the greatneſs of their wants, as alſo that the ordinary ones will not ſuffice them.

§. 39. That ordinary common Faith that ſuffices to take from one of a middle Condition the affection he has for the little Wealth he poſſeſſes, is not ſufficient to take from a Noble Man, or Prince, that which muſt needs be rais'd by the impreſſion of ſo many objects which they continually have before their eyes. They muſt have a moſt lively active and enlighten'd Faith to put out all the falſe luſtres of worldly goods, and to make them ſee their nothingneſs and vanity. They in like manner have need of a moſt ſtrong and ſolid hope, not to be ſhaken by thoſe great ſtorms whereunto they are expos'd; a hope that may withſtand all the winds and tempeſts of this World.

§. 40. But above all they have need of a Charity and Courage extraordinary, and which in ſome ſort comes near to that of Martyrs; ſince it ought to make them alwayes ready to loſe whatſoever they have for the intereſt of Juſtice and good of their Neighbour. Thoſe whom God keeps low in obſcurity are not expos'd to theſe great proofs of loſing ei-

their

their all they have in this World, or God in the next. But the Great are continually expos'd thereunto, and ſo ought to be alwayes prepar'd. Their Fortunes and Grandeur ought to be faſtened to nothing; they ought continually to carry them in their hands, expecting when God ſhall offer an occaſion of parting with them for his Service.

It is true that Great Men, who would keep home, and live on their own Lands, without aſpiring to any Office or Employment, may ſhun many of theſe inconveniences; and this makes it appear, that the condition their Enemies would procure them is the happieſt they can have, and that the careſſes and ſmiles of the World are the greateſt misfortunes that can befall them.

§. 41. If it were evident what theſe devoirs of Great ones were, it would not be a matter of much difficulty to accompliſh them by a firm reſolution once for all, of utterly forſaking the World; nor would this be hard to do. But the difficulty conſiſts in that they are often very ill to be known. We may throw away our Wealth and Greatneſs for God's intereſt; but we muſt not do it raſhly out of an humour, when God requires

quires no ſuch thing at our hand. Many things muſt be born with, that we may reſerve our ſelves for greater matters. Chriſtian condeſcendence is no leſs a Vertue than zeal and reſolution. Cowardice, which makes us betray Juſtice, muſt be ſhun'd; as muſt alſo a certain human generoſity which ſeeks dangers, without hope of advantage. Nothing is more difficult than to diſtinguiſh betwixt theſe two: For alwayes under pretext of Condeſcenſion, we permit Juſtice to be oppreſt, and if we will ſuffer nothing, we become within a very little uſeleſs. Something therefore muſt be tolerated, but not all. But who can find out that golden-mean, that Rational moderation, which here ought to be obſerv'd? This cannot be done without great Light and Knowledge, nor this obtain'd without ardent prayers; no more than the ſtrength and courage neceſſary to put in execution what they dictate. So that in ſome ſort we may ſay of the Great, what St. *Gregory* ſaid of the Paſtors of the Church, That they ought to be the moſt eminent in action, and the moſt elevated in Contemplation.

§. 42. That degree of patience which the

the Great ſtand in need of to ſuffer the accidents whereunto their Condition expoſes them, is alſo much greater than what is neceſſary to the common ſort; and one may ſay they muſt needs ſhrink under them if they be not more patient than the reſt of Men. Cuſtom has made their Souls more delicate and tender than other Mens are; and yet nevertheleſs they are more expos'd to great diſgraces, which are alwayes obvious, and there's a thouſand ways of offending them. It often happens that a great Favourite takes pleaſure in humbling thoſe who by Birth and merit ſhould be rais'd above him: nothing queſtionleſs is more ſhocking, and touches ſo much the quick as this uſage; nothing more ſtirs up anger and impatience. Nevertheleſs all the remedies force can here ſupply us with, are unjuſt, criminal, and of ſad conſequence. Patience is the only cure; and if this be Chriſtian and humble, it muſt needs be the effect of a high Vertue, and an extraordinary wiſdom.

§. 43. But if to comply as one ought with the devoirs of Grandeur, and to overcome all the difficulties that accompany it, ſo great a ſhare of Grace, ſo high

high a degree of Vertue is requir'd, Reaſon obliges us to conclude, That thoſe Perſons of Quality who do really comply therewith, and overcome all the occurring difficulties, muſt needs poſſeſs this ſo eminent degree of Vertue. 'Tis on this ſcore that Saints have extolled with ſuch high praiſes thoſe Great ones, who through their Piety have been an honour to the Church. They knew full well that in this infinite line of our duration, which is ſtretcht from the firſt moment of our Being to all eternity, the diſtinction of Conditions takes place only in an imperceptible atome; to wit, The ſhort ſpace of our Life, and that in all the remainder of that infinite time, there ſhall be no other difference amongſt Men but that which ſhall ſpring from their Vertue and merits. But they meaſur'd the Vertue of the Great, by the greatneſs of thoſe obſtacles Grace made them overcome. It was for this reaſon that St. *Paulinus* was during his Life and after his death, ſo loaden'd with praiſe by all the Saints of that Age, and that he himſelf was pleas'd ſo highly to praiſe the illuſtrious *Melania*, whoſe Voyage into *Italy* he in one of his Letters, deſcribes in ſo edifying a ſtrain.

What

What *Elogium* has not been given the Emperour *Theodosius* for having done what a hundred thousand Penitents had done as well as he; because it was supposed, an Emperour stood in need of a much greater Vertue than others to under-go the same penance that they did!

§. 44. It was not therefore out of complaisance purely humane, but taught by a Spiritual Light, that Holy Men have own'd a particular esteem for the Vertues of the Great. They with reason lookt on them as the Victorious Trophies of the Grace of *JESUS CHRIST*: And in effect, what deserves our wonder more than to see that God by his Spirit plants humility in those hearts which are hurry'd by all about them to pride; that he makes his voice heard by them amongst the noise and turmoils of the World; and that he preserves them from infection, whilst they breath so contagious an air? What interior heat must they needs burn with, not to be chill'd with that deadly cold which attends a worldly Life? There is so great a distance betwixt a Courtier's Life and that of a Christian, that we ought to think him a Man of strength who has perform'd the Voyage. If some

ſome time they appear more wearied than thoſe who live in ſolitude, 'tis not becauſe they are leſs vigorous, but becauſe they have gone more ground. Thus thoſe who for God's ſake left little, and who by keeping him loſe nothing, have great reaſon to humble themſelves by the Example of the Great, and to be aſham'd of their ſloth and cowardiſe, when they ſhall conſider the violence theſe are oblig'd to uſe againſt themſelves to overcome all the difficulties which lay in their way.

§. 45. 'Tis upon this view that the Church delights to propoſe to the common the Vertues of the Great, as being of more force to work on their minds. For it is certain that nothing is more fit to confound the Pride, Delicacy and Impenitency of the Low, than the Humility, Mortification and Penitence of the Great. Their Example has a peculiar efficacy, and their Grandeur has no leſs force to inſpire Vertue than to authorize vice.

Every one is diſpos'd to regard it with admiration; Admiration begets Love, and Love imitation: and thus it is but juſt the Church ſhould make uſe of th m to do good as the Devil does to do miſ-

chief, and that in her hands they be instruments of Salvation, as in his they are of damnation.

§. 46. We ought not onely to have a great veneration for the Vertues of the Great, but it is just also we pay them a peculiar acknowledgement while they live, and when they are dead. There are none to whom the prayers of the Church are a more due debt, and where they may be of greater advantage. For if according to St. *Augustin*'s Doctrine, whatsoever the Living do for the Dead proves only advantageous to them, in proportion to what they merited by their former actions; the Great who have protected the Church during their Life, deserve that the Church should pray for them with so much the more zeal, as she has the more reason to hope to obtain the effect of her prayers from the mercy of Almighty God.

THREE
Diſcourſes
OF
Monſieur PASCAL,
Lately deceas'd:
Touching the Condition of the GREAT.

THE Inſtruction of a young Prince, whom one would endeavour to educate in a way moſt ſuitable to the State whereunto God calls him, and moſt proper to make him able to fulfil all its duties, and avoid all its dangers, was one of thoſe things whereof *Monſieur Paſcal* of happy memory, had taken the fulleſt proſpect. He has often been heard to ſay, That there was nothing he would

more willingly contribute unto than that, were he engag'd in it; and that he would willingly ſacrifice his Life to a thing of that importance. And as it was his cuſtom to write down the thoughts he had on the ſubjects about which his Mind was buſied; thoſe who were acquainted with him were aſtoniſh'd to find nothing amongſt the Papers he left, which did expreſly concern this matter; though it may be ſaid in ſome ſenſe, that all his notes tended that way, there being few Books that can more contribute to the faſhioning a young Prince, than that which is *The Collection of his Thoughts.* Wherefore whatſoever he has writ on this ſubject muſt be loſt, or elſe having thoſe Reflections perfectly preſent to his Mind, he did neglect the committing them to Paper. And as the Publick is an equal loſer whether the one or the other cauſe be in fault, it fell into the Mind of one to write down, ſome ſeven or eight Years after, what he remember'd of a Diſcourſe which *Monſieur Paſcal* made to a Child of great Quality, and whoſe Mind was ſo far advanc'd as to be capable of the moſt ſolid truths. Though after ſo long a time, he cannot ſay that he gives you the words *Monſieur Paſcal*

Paſcal made uſe of, nevertheleſs what he then heard made ſo deep an impreſſion on his Mind, that he could not forget it; ſo that he can aſſure you, You have here at leaſt his very Thoughts and Sentiments.

Theſe three ſhort Diſcourſes had for aim the redreſſing, as many failures unto which Grandeur of it ſelf leads thoſe who are born Great. The firſt is that of not knowing themſelves, and fancying all the goods they enjoy, of right due to them, and making (as it were) part of their Being: Hence it comes that the Great never conſider themſelves in a natural equality with the reſt of Men.

The ſecond is, That they are ſo taken up with theſe exterior advantages whereof they find themſelves Maſters, that they have no regard to thoſe other more real and more eſtimable Qualities, and ſo never ſtrive to acquire them: they imagine that the ſole Quality of being Great deſerves all ſorts of reſpect, and needs not to be held up and underpropt by thoſe of Vertue and of the Mind.

The third was, That the Quality of a Grandee being joyn'd with libertinage,

and a power to ſatisfie its humours and inclinations, it hurries many others into irrational exceſſes and mean deordinations: ſo that in lieu of placing their Grandeur in being ſerviceable and beneficial to others, they make it conſiſt in treating them outrageouſly, and in abandoning themſelves to all kind of exceſs.

Theſe are three faults which were in *Monſieur Paſcal*'s proſpect, when on ſeveral occaſions he made the Diſcourſes we ſhall here give you.

Diſcourſe I.

That you may have a true knowledge of your Condition, contemplate it in this draught.

A Man by tempeſt is thrown on an unknown Iſland, whoſe Inhabitants were in great perplexity to find their King, who was loſt. This Man reſembling in ſhape of Body and lineaments of Face the King, is taken for him, and as ſuch is acknowledg'd by the People. At the firſt he knows not what to do, but at laſt reſolves not to be wanting to his good fortune: he accepts of all the Homage

mage they render him, and ſuffers himſelf to be reſpected as King.

But as he could not forget his natural condition, at the ſame time that he receiv'd all theſe honours, he was conſcious to himſelf that he was not that King the People ſought for, and that the Kingdom he govern'd belong'd not to him. Thus he had two ſets of thoughts, one by which he acted as King, another by which he knew his own true condition; as alſo that it was only chance which plac'd him where he was. Theſe latter thoughts he kept ſecret, and diſcover'd the other. The firſt were thoſe he treated his People with, with the latter he manag'd himſelf.

Do not think it was by a leſs chance that you poſſeſs the riches you find your ſelf Maſter of, than that by which this Man found himſelf made King. By your ſelf, and by your own nature, you have no greater right to them, than he to his Kingdom; and not only you do not find your ſelf the Son of a Duke, but you do not find your ſelf brought ſo much as into the World, but through a number of chances and hazards. Your Birth depends on a Marriage, or rather on all the Marriages of thoſe from whom you

deſcend. But theſe Marriages, whence ſprung they? from a viſit made by chance, a diſcourſe made in the Air, and a thouſand other un-foreſeen accidents.

You hold, ſay you, your Eſtate from your Anceſtors: but is it not through a thouſand hazards you have got, and kept it? You may alſo fancy that it is by ſome Law of Nature that this Eſtate paſſes from them to you: but this is not true. This order is only grounded on the Will of thoſe who made Laws, who had good reaſons for what they did; but of theſe reaſons, not one was taken from the natural right you have to theſe Poſſeſſions. If it had pleas'd them to have ordain'd that this Eſtate having been enjoy'd by your Father, during his Life, ſhould have reverted to the Commonwealth after his Death, you would have had no cauſe to complain. Thus all the Title you have to your Eſtate is not a Title deriv'd from Nature, but from human Conſtitutions. Another turn of imagination in thoſe who made the Laws might have made you poor; and it is but a piece of chance in the Laws (which by the fancy of their Maker are become favourable to you) that gives you right

to

to all you have. I do not say that your Estate of right belongs not to you, or that any other may take it from you: for God, who is supreme Lord of all, has given leave to Common-wealths to make these allotments; and when Laws are once establisht, they cannot justly be violated. And in this you are in some little distinguisht from that other Man who only enjoys his Kingdom through the errour of the People; for God has not approv'd and authoriz'd such Possessions; on the contrary he obliges him to renounce the same, whereas he approves of yours. But that wherein you perfectly agree with him, is, that your right, no more than his, is not grounded on any quality, or desert of yours, whereby you become worthy thereof. Your Soul and your Body, of themselves, are indifferently made for the condition of a Plowman, and for that of a Duke; and there is no natural tye which fastens them rather to the one condition, than to the other.

What follows hence? that you ought to have, as the Man we spoke of, two sets of thoughts; and if exteriorly amongst Men, you act according to your rank and quality, you must by the other

thoughts, more ſecret but yet more true, acknowledge that naturally you have nothing above them. If your open publick thoughts raiſe you above the reſt of Mankind, let the ſecret ones bring you down again, and keep you in a perfect equality with them, that is, in your own natural being.

The People who admire you, perhaps are not acquainted with this ſecret. They believe that Nobility is a real Greatneſs, and look on Perſons of Quality as Men of another nature than that of others. If you pleaſe, you may not diſcover to them this errour; but do not with inſolence abuſe this your exaltation, and above all, do not miſ-underſtand your ſelf by fancying your being has ſomething of great above that of others.

What would you ſay of this Man, become King by the miſtake of the People, if he ſhould ſo far forget his own natural condition, as to think the Kingdom was due to him; that he deſerv'd it, and had right to it? you would ſtand amaz'd at his ſottiſh foolery. But are not they as fooliſh, who live in ſo ſtrange a forgetfulneſs of their natural ſtate and being?

Of what importance is this advice! all the exceſs, all the violence, all the vanity

vanity of the Great, comes from their not knowing what they are; it being not credible that those who interiorly look on themselves as equal to the rest of Men, and who are perswaded that they have nothing in them that deserves those small advantages God has bestow'd on them above others, should behave themselves so insolently towards them. To do this we must forget our selves, and believe we have some real excellence above others, wherein consists that deceit and illusion I have endeavour'd to discover.

DISCOURSE 28.

Sir, it is good you be acquainted with what the World owes you, that you do not pretend to exact more than is your due; for this is palpably injust: yet this happens often to those of your quality, because they know not its nature.

There are in the World two sorts of Grandeurs; one of establishment, the other natural. The first depends on the Wills of Men who have thought they had reason to honour some states, and affix certain respects to them. Persons dignifi'd and born Noble are of this sort:

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In this Country the Nobility is honour'd, in that the Commonalty; here elder Brothers, there the younger have the advantage. And why so? Becauſe Men have decreed it ſhould be ſo. It was a thing of indifferency before the Law; after that it became juſt and equitable, becauſe it is unjuſt to diſturb and violate Laws.

Natural Grandeur is that which depends not on the fancies and humours of Men, becauſe it conſiſts in certain real and poſitive qualities of the Soul and Body, by which theſe become praiſe-worthy: as Science, good Wit, Vertue, Health, or Strength.

Something is due from us to either of theſe Grandeurs: but as they are of a different nature, ſo alſo are the reſpects different which we ought to pay to them. To greatneſs of eſtabliſhment we owe reſpects that are ſuch, that is to ſay, certain exterior Ceremonies, which nevertheleſs in reaſon ought to be accompanied with an interior acknowledgement of the juſtice of this order, but yet which does not make us believe there is any real quality in thoſe we thus honour. Kings ought to be ſpoke to on the Knee. We muſt not ſit down in the Chamber of a Prince. It is foolery and the part of

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a mean ſpirit to refuſe them theſe reſpects.

But thoſe natural reſpects which conſiſt in an interior eſteem, are only due to natural greatneſs; and we owe on the other ſide a kind of hatred and averſion to ſuch qualities as are contrary to this natural Grandeur. It is not neceſſary, becauſe you are a Duke, that I ſhould have an eſteem for you; but it is neceſſary I ſhould ſalute you. If at the ſame time you are both a Duke, and an honeſt Man, I ſhall pay to you what is due to both theſe qualities. I will not deny you thoſe Ceremonies which are due to you in quality of a Duke, nor the eſteem you deſerve as an honeſt Man. But if you be a Duke, and not a Man of worth, I will yet do you juſtice: for whilſt I beſtow on you thoſe exterior Ceremonies, which Men have affixt to your Birth, I ſhall not fail to have that interior contempt for you which the meanneſs of your mind deſerves.

And in this conſiſts the equity of theſe devoirs, as the injuſtice conſiſts in giving natural reſpects to Grandeurs of eſtabliſhment, and thoſe of eſtabliſhment to natural Greatneſs. Monſieur *N.* is a greater Geometrician than I, and as ſuch he

he would take place of me. I ſhall tell him he miſtakes himſelf. Geometry is a natural Greatneſs, it deſerves a preference of eſteem, but Men have not beſtow'd on it any outward preeminency. I ſhall therefore take place of him, but at the ſame time I ſhall eſteem him in quality of Geometrician more than my ſelf. In like manner, if you, being Duke and Peer, are not content with my ſtanding bare to you, but exact a further eſteem, I ſhall deſire you to ſhew me thoſe qualities which deſerve it: if you do this, 'tis yours, and I cannot refuſe it you without injuſtice; but if you can ſhow no ſuch thing, you are unjuſt to exact it; and without doubt you could not ſucceed in your demand, were you the greateſt Prince in the World.

DISCOURSE 3.

My Lord, I will bring you acquainted with your true ſtate and condition, for of all things in the World Perſons of your quality are ignorant of this. What then is it in your opinion to be a great Lord? It is to be Maſter of the ſeveral objects of the Concupiſcence of Men, and

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ſo to have a power to ſatisfie the wants and deſires of many. Theſe wants and theſe deſires make them wait and follow you; 'tis theſe which make them ſubmit to you, otherwiſe they would not ſo much as look after you: but now they hope by their ſervices and reſpects to obtain from you ſome of thoſe goods they want, and which they ſee are at your diſpoſe. God is incompaſt about with Men full of Charity, who demand of him the riches of Charity which are in his power, and he therefore is properly the King of Charity.

You in like manner are beſet with a number of Perſons, over whom you in your faſhion Reign and Lord it. Theſe are full of Concupiſcence, and its goods they are which they beg of you. You therefore properly are a King of Concupiſcence; your Kingdom, 'tis true, is but ſmall, but otherwiſe you are equal to the greateſt Kings of the Earth. They, like you, are Kings of Concupiſcence; Concupiſcence gives them all their force, that is, the poſſeſſion of thoſe things which worldly Men deſire.

But having thus known your natural condition, make uſe of the means it furniſhes you with; pretend not to Reign any

any other way, than by that which has made you King. It is not your own force and natural ſtrength which have brought theſe People under you; pretend not then to domineer over them by force, nor to uſe them harſhly. Satisfie their juſt deſires, relieve their wants, make it your pleaſure to do good; advance them as much as you can, and you ſhall play the part of a right King of Concupiſcence.

What I have ſaid is but little; if you ſtay here you will yet be loſt, but you will be loſt like an honeſt Man. There are ſome who go fooliſhly to Hell through avarice, brutality, debaucheries, violences, exceſſes and blaſphemies. The way that I ſhow you is without queſtion better; yet, to ſay truth, it is always a great folly to damn ones ſelf. Wherefore we muſt not ſtop here; we muſt deſpiſe Concupiſcence and its Kingdom, and aſpire to that of Charity; where all that are ſubject thereunto, breath only Charity, and covet only the goods of Charity. Others will ſhew you the right way; 'tis enough for me to have diverted you from thoſe brutal vices, wherein I ſee Perſons of your condition engage themſelves for want of knowing its true ſtate.

Of Christian Civility.

§. 1. NOthing is so natural to Man as the desire of being belov'd by others, because nothing is so natural to him as to love himself. Now we always desire that what we love should be belov'd by others. Charity that loves God, desires that he should be belov'd of all his Creatures; and Concupiscence that loves it self, desires that we our selves were the sole object of all Mens love.

§. 2. We desire to be belov'd that we may love our selves the more. The love which others bear us makes us judge we deserve to be belov'd, and makes us frame of our selves a more lovely Idea. We are glad they have the same opinion of us that we have of our selves, and our judgement, which is always weak and timid when alone, gets strength and confidence when fortified by the judgement of others, and so it adheres with so much the more content to it self, as it finds less disturbance from the fear of being deceiv'd.

§. 3. The love therefore of others to

towards us, is onely the object of our vanity, and the nourishment of Self-love, but also the bed or couch whereon our weakness rests it self. Our Soul is so languishing and so weak, that it cannot sustain it self without being under-propt by the approbation and love of others. It is an easie matter to find this out by imagining our selves in a condition where we should be condemn'd by all the World, where no body should regard us but with hatred and scorn, and by fancying that all Mankind had utterly forgot us. For who could cast his eye on this prospect without being troubl'd, discourag'd and affrighted? How if we are dejected at this sight, a contrary one must necessarily hold up our hearts, though we do not at all reflect thereon.

§. 4. The love therefore of others being so necessary to keep up our hearts, we are naturally inclin'd to seek and procure it. And as we know by our own experience that we love those who love us; we also either love or would seem to love others, that so we may purchase their affection: and this is the ground of humane Civility, which is but a kind of traffick of Self-love, wherein we endea-

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vour to buy the affection of others, by owning a kindneſs for them.

§. 5. Theſe demonſtrations of affection for the moſt part are falſe, and run into exceſs, that is, we make a ſhew of more love than we have; becauſe Self-love which tyes us to our ſelves, diſengages us from the love of others: thus in the room of real love, we ſubſtitute a Language full of affection, which nevertheleſs finds admittance, becauſe the World is always diſpos'd to harken favourably to what is ſpoke to its advantage; and thus we may ſay of all thoſe diſcourſes of Civility, ſo ordinary in the mouths of Men of the World, and ſo far from the ſentiments of their heart; *Vana locuti ſunt unuſquiſq; ad proximum ſuum: labia doloſa in corde, & corde locuta ſunt.*

§. 6. As all theſe ſentiments are corrupt and humane, ſo it doth not yet appear how Charity can intereſt it ſelf in this traffick of humane Duties, and demonſtrations of mutual affection, which we call Civility; and at the firſt ſight one would think that Charity ſhould be by its own bent averſe from them. For as Charity is diametrically oppoſite to Self-love, ſo ought it to inſpire us with quite contrary inclinations. It makes us hate,

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not love our ſelves, and by conſequence one would think it ought to ſeek after the contempt of Creatures rather than their love; above all it ſeems far from ſeeking after this, by a falſe complaiſance and deceitful words, which correſpond to nothing we have in our Souls.

§. 7. God onely demands of Men their love; 'tis the end of all his Commandments. So that whoſoever deſires that others would fix their affections on himſelf, uſurps God's place, which is the height of injuſtice; they would receive from them that tribute which is onely due to God, which is a great and criminal uſurpation. We may well deſire that others may have Charity for us; but we are not pleas'd with that, or rather we ſtop not there: for Charity can ſubſiſt with the knowledge of our defects, but Self-love finds not its ſatisfaction here. It exacts a love of eſteem and approbation, and if ſometimes it be forc'd to lay open its own faults and vices, it at the ſame time would have others concern'd and griev'd for them. In fine, it likes not the Charity of others, becauſe it brings to them any good; but becauſe being belov'd of them, it makes us believe our ſelves more amiable, and makes

makes us find ſatisfaction in this lovely Idea of our ſelves.

§. 8. There is a palpable injuſtice to deſire to be thus belov'd, for we are not lovely at all; we are nought but injuſtice and ſin, and to deſire that theſe ſhould be belov'd, when known, is to deſire that Men ſhould love Vice. If we pretend and endeavour to conceal our faults, we deſire others ſhould be deceived in us, and that they take us for what we are not; and thus on what ſide ſoever we turn our ſelves, we are guilty of injuſtice in ſearching after this love.

§. 9. It is true, 'tis no piece of injuſtice that others ſhould love in us what God hath plac'd there; but if they look on theſe things as belonging unto us, we are yet unjuſt in requiring this love; for they, as well as we, are blameable in aſcribing to us God's Gifts: But if they look on them as God's pure favours not deſerved by us, and perhaps adulterated by the ill uſe we have made of them, their love towards us becomes juſt; but the complaiſance we take in it is not ſo, ſince 'tis not this juſtice wherewith we are pleas'd, but with our vain thoughts, that takes a kind of ſatisfaction, becauſe we have a place in the minds

minds of others however we came there; and becauſe the World looks on us with eſteem, which we make uſe of to ſettle in us a better opinion of our ſelves.

§. 19. There being ſo much danger in being belov'd by Creatures, one would think Charity ſhould be inclin'd to deveſt it ſelf thereof, leſt this hidden regard ſhould corrupt our beſt actions. 'Tis this that inſpir'd the Saints with a deſire of ſolitude; 'tis this that makes ſolitude ſo neceſſary to all: for when we retire from the reſt of Creatures, we deprive our ſelves of the knowledge of their judgements, of the vain complaiſance we take in their eſteem, and of the bad ſeeking after their affection.

§. 11. Death ſhall annul all human friendſhips, and at that moment we ſhall enter into an eternal ſolitude, where all the former tyes of affection ſhall be broke aſunder. For then the wicked themſelves ſhall be ſeparated in affection, they ſhall have no other ſentiment for one another than thoſe of hatred and averſion: and the Bleſſed ſhall be ſo totally abſorpt in God Almighty, that they ſhall ſee no Creatures but in him; ſo that the proſpect they ſhall have of them, ſhall not diſturb their ſolitude and repoſe,

repoſe, by any thing that may divert them from God. They will only love the Creatures by an effuſion of that love they have for him; they ſhall only ſee and love God in them, according as it is written, that *God ſhall be all in all.* If this preſent Life ought to be a preparation for that eternal one which follows, ought we not as much as we can endeavour to free our ſelves from the affection we bear one another in this World, and to inure our ſelves to be only content with God alone, whilſt we deprive our ſelves of all human ſatisfactions, and all thoſe demonſtrations of kindneſs which only pleaſe Self-love? and ought we not to reduce all our behaviour towards one another to ſervices that ſhall be real, and which may contribute ſomething towards the good of our Souls?

§. 12. If the love of Creatures be a ſupport of our weakneſs, as we ought to endeavour to gain ſtrength, ought we not alſo to uſe our utmoſt to lay aſide thoſe human ſupports, that we may the more rely on God? For theſe ſupports have that of ill in them, that whilſt they bolſter up our weakneſs, they at the ſame time keep it alive and ſtrengthen it: for when we

we are nouriſh'd with the Bread of Self-love, we grow out of taſte with that ſolid Food of Juſtice, and of the Will of God, which is the only Fountain of all Chriſtian force.

§. 13. The ſtrength of our Body conſiſts not in being able to ſubſiſt without its natural ſupport, the Earth; but in not needing ſomething elſe beſides, and in being in a condition to live without all other forreign helps. Thus the ſtrength of a Soul is not to rely on any thing that's human, but to be content with its natural ſupport, which is God. It ſuffices a Soul that's ſtrong, to know that God ſees it, that it remains in his due order, and executes his will. This Bread nouriſhes, ſuſtains and fortifies it; this is its all. Thus our Saviour *JESUS CHRIST* ſaid of himſelf, that his nouriſhment was to accompliſh the Will of his Father: *Meus cibus eſt ut faciam voluntatem Patris mei.*

§. 14. Happy are they who feed on this Bread, and who make it their delight, for to ſuch it can never be wanting! Let all nature forſake them; let miſeries and maladies ſeize on them; let them be loaden by Men with reproaches and ignominies; yet have they always this nouriſhment which fortifies, ſuſtains, and

and comforts them. For they ſee God's Will in all things; they know it is full of juſtice and mercy, and that's enough for them. This is that Houſe built upon a Rock, which neither winds, rains, nor ſtorms can ſhake. This is that Houſe of the juſt Man, full of force, of which it is ſaid, *Domus juſti plurima fortitudo:* Which join'd to God by the love of his Will, is ſtronger than all Men together, ſince it hath God's ſtrength on its ſide.

§. 15. We muſt aim at the procuring this ſtrength; we muſt aſpire to reliſh this Bread. But as we cannot ſtrengthen the Bodies of Children, but by accuſtoming them to walk without help, and by taking from them the Meats of their Child-hood, and giving them others that are more ſtrong and ſolid; ſo it ſeems we cannot come to Chriſtian ſtrength, but by laying aſide thoſe ſupports which we find in the complaiſance and love of Creatures, and by accuſtoming our ſelves to be content with God alone.

§. 16. It ſeems we ought hence to conclude that we ſhould neither deſire the love of Creatures, nor any tokens thereof; we ſhould hence believe that they would do us a courteſie ſhould they forget us; that their indifferency is advangeous, and that there is danger in their

affections. But must we hence also conclude that we ought to use the same indifferency towards them; that we must lay aside all unnecessary civilities, and reduce our selves to the sole offices of Charity? It seems the same reason should oblige us to draw this conclusion. For we ought to love them as we love our selves, and we should not wish them what we think is dangerous for us. And thus we shall become uncivil and savage by a Principle of Conscience. Nevertheless this appears contrary to the Spirit and Practice of all the Saints, who were full of a tender kindness for their Friends, and who did not keep in the effusion of their Charity, even in things that were not so necessary. There's nothing more tender and affectionate, than St. *Paulinus*, St. *Austin*, and St. *Bernard:* We must therefore take care lest we drive these Maxims too far. And this obliges us to examine whether Charity has no motives and reasons inducing it to practise the devoirs of civility us'd in the World, and whether it cannot perform with a great purity and sincerity, what Worldlings do out of interest and disguise.

§. 17. And first, as to what regards Sincerity; Charity needs not apprehend the wounding of this vertue in the civilities

lities it beſtows on our Neighbours. And one may, in regard of it, ſay, that it only belongs to Charity to be civil, ſince Charity alone can ſincerely be ſo. For by honouring and loving, as it does, *JESUS CHRIST* in our Neighbour, can it apprehend to honour and love him with exceſs? if ſometimes we do not feel in our breaſts all the tenderneſs for others which we make ſhew of, 'tis enough we are convinc'd we ſhould feel it, and that we endeavour to procure the ſentiments of it by the demonſtrations of that affection we ſhew them. For hence it happens that they are not falſe and deceitful, ſince that they are conformable to our deſire and inclination.

§. 18. 'Tis only Charity which furniſhes us with general reaſons of loving all the World, and ſubmitting our ſelves to them. Self-love only makes us love thoſe who have an affection for, and may be uſeful to us. It only makes us ſubject to thoſe who are more puiſſant than we, and it inclines us to bring under all others if we could. But Charity comprehends all Men in its love, and ſubmiſſion. It looks on them as the handy-work of God whom it adores, as redeemed by the blood of its Saviour, and as call'd to the

Kingdom whereunto it aſpires. And theſe endowments are ſufficient to make it love them, nay to look on them as its Maſters, ſince it ought to think it ſelf but too happy in being a Servant even in ſmalleſt things to the Members of *JESUS CHRIST*, and to the Elect of God. Charity therefore has in it ſelf the true Fountain-head of Civility, to wit, a love for, and ſubmiſſion to others; and when theſe appear without, 'tis but a natural overflowing of thoſe ſentiments which it imprints in the heart.

§. 19. Civility conſiſts in giving place to others as much as the eſtabliſht order of the World will permit, in preferring them before, and conſidering them as above ones ſelf. Pride which really lays us under them, cannot ſuffer this; but Charity which raiſes us above many, can without trouble humble it ſelf in this ſort; not by ſome outward ſhew and diſguiſe, but by a true judgment it forces us to make of our ſelves. Let us hear what the Wiſe-man ſays; *Behold*, ſays he, *the words of a Man with whom God is, and who being ſtrengthen'd by the preſence of God, wherewith he is full, has ſaid:* (We ſhall then hear what Charity ſays, becauſe we ſhall hear what comes from a heart full of

of God) what then will this Man ſay? *Of all Men I am the moſt fooliſh, and the wiſdom of Men is not with me: I have not learnt Wiſdom, and I know not the Science of the Saints. Stultiſſimus ſum virorum & ſapientia hominum non eſt mecum: Non didici ſapientiam & non novi ſcientiam ſanctorum.* This fulneſs of God ends in making him know the depth of his own ignorance, and of his nothingneſs; and in making him look on himſelf as the wretchedeſt of Men: and this knowledge is not a deceitful falſe one, ſince it hath for object that which belongs to him by his nature, and which making him ſee his faults nearer hand than thoſe of others, cauſes him truly to ſay, that they appear greater in his Eyes: as we ſay the Moon is greater than the Stars, becauſe ſuch it appears to us, being ſeen at a leſs diſtance.

§.20. Charity therefore has all the requiſites to make it ſincere in its civility: and one may ſay it carries with it an inward civility towards all Men, which, could they ſee, would infinitely pleaſe them. But it is convenient ſometimes to make it known; and what Motive have we to produce it in publick, ſince that of gaining the affection of o-

thers to take delight therein is corrupt and naught? It is true, were there no Motives elſe Charity would be inclin'd rather to hide, than make known its affection; but it is ſtor'd with many more: and the firſt is, that whilſt it thus breaks out in exterior demonſtrations of love towards others, it nouriſhes and ſtrengthens it ſelf. It makes it ſelf know that it loves, to the end it may love the more. For Charity is a Fire that has need of Air and Fuel, and which goes out, if once ſmother'd; 'tis a Vertue which like others muſt be put in practice. Thus as in it conſiſts the life, health, and ſtrength of our Souls, ſo ought we to ſeek all occaſions of exerciſing it, nor can there be any more frequent, than thoſe Civility furniſhes us with.

§. 21. Our Souls are ſubject to more than one kind of Diſeaſe; and great care muſt be had, leſt while we apply Remedies to ſome, we fall not into others of more danger. It is a Diſeaſe to take content in the love Men bear us, but it is a greater to be in an indifference towards them; to be unconcern'd at their good, or evil; to be ſhut up within, and to think on nothing but our ſelf: and ſelf-love inclines us no leſs to this vice than

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to others. Now it may easily happen, that whilst we pretend to break off all commerce of Civility and Friendship with Men, we fall into a state of driness, lukewarmness, and inward indifferency for them. We utterly forget them, not that we may totally fix our selves on God, but that we may become full of our selves. Insensibly we avoid their company, and they become strangers to us; and by desiring to practise in a way too refin'd, we really lose that spiritual Charity, and even that human affection which is the tye of civil Society.

§. 22. There would be nothing of greater advantage to us than Civility, knew we how to manage it right. It affords us place and opportunity of honouring in Men all the graces God distributes amongst them, and to alter and change our interior sentiments according to the variety of these graces. If we see a Man that's penitent, whom God hath drawn out of this disorderly World, in him we ought to honour the Power of the Grace of *JESUS CHRIST*, and its victory over the World: in him we ought to reverence the virtue of Pennance, and consider him as rais'd by it much above our selves. In Persons of Place and Quality

we honour the Authority they partake of from *JESUS CHRIST*. If these be vertuous, we reverence the Greatness of Grace which they have receiv'd, and by which they have overcome all the obstacles of their Condition. In the Poor we honour the poverty of *JESUS CHRIST*, his Humility in those that are humble and in a low Condition; his Purity in Virgins, and his sufferances in the afflicted. In fine, under the colour and appearance of a Vertue altogether humane, we practise and honour all Christian Vertues whatsoever.

§. 23. It is true we might much-what practise all this by our thoughts and actions purely interior; but it is good we should be advertis'd thereof, and the duties of humane Civility does this. Thus the exterior shew of respect which we pay God Almighty by the Composition of our Body, does mind us to endeavour the placing our Soul in the like interior disposition of respect and adoration, which we should be in towards his Divine Majesty. And these Advertisements are so much the more useful, by how much the more frequent. For it is not always that we can practise Charity towards our Neighbour by real and effective

fective ſervices; ſuch occaſions offer themſelves very ſeldom. But this commerce of Civility is more frequent: It coſts us little, yet furniſhes us with the means of gaining much by a continual exerciſe of Charity.

§. 24. But if this practice of Chriſtian Civility be advantageous to us, it is no leſs profitable to others. If they are devout, the affection we ſhew them increaſes their Charity. If they are of the World, 'tis true we flatter hereby their Self-love, which is an evil ſpringing from their deprav'd condition; yet always is it an evil much leſs than that other whereinto they would fall, had we not care to ſuſtain and hold them up by letting them know our affection towards them. For if one has not a care to entertain them thus with devoirs of humane Civility, they will perfectly eſtrange themſelves from the pious, they will loſe all kindneſs and belief for them, ſo that theſe will become incapable to do them any ſervice. It is therefore the duty of Charity to ſolace them in their weakneſs, by letting them know they are belov'd and eſteemed, whilſt we expect that in them true Charity take place after this imperfect diſpoſition.

§. 25. We muſt deal with Men as Men, not as Angels: and thus 'tis neceſſary that our behaviour towards them ſhould bear proportion to the common ſtate of Mankind. Now this common ſtate carries with it, that even the friendſhip and union that is betwixt Perſons of Devotion ſhould have a mixture of many imperfections, ſo that we ought to ſuppoſe, That beſides thoſe Spiritual tyes which unite them together, there are a number of other little ſtrings perfectly humane, which they are not aware of, conſiſting in the eſteem and affection they bear one another, and in ſome certain conſolations they receive from that commerce which is between them: and the ſtrength of their union depends not onely upon the Spiritual tyes, but upon theſe humane ſtrings which preſerve it.

Hence it comes to paſs that when theſe little ſtrings chance to break by a world of little ſcandals, diſcontents and neglects, there happens afterwards a breach in matters of greater importance: and if we obſerve nearly, we ſhall find that thoſe vexatious ruptures, which are ſeen to alienate Perſons of piety who were once great Friends, were for the moſt part occaſion'd by certain coolings, proceeding

ceeding from a want in complying with ſome devoirs of Civility. It were to be wiſht that the friendſhip amongſt Chriſtians were more firm, more pure, and leſs dependant on humane conſolations: and each one ought to endeavour to bring himſelf to that paſs, that he may be without them: But it ſeems we are oblig'd by Charity not to omit towards others the devoirs Civility impoſes on us; not becauſe we judge them weak, but becauſe we think they may hereafter prove ſo, and to the end we give them no pretext of letting their affection towards us grow cool.

§. 26. This is nothing but what the Apoſtles extraordinarily recommend, to make Piety and Devotion ſeem lovely in the eyes of thoſe of the World, to the end they may fairly and ſweetly be drawn to it. Now it is impoſſible it ſhould appear lovely, if it be rude, uncivil and clowniſh; and if it have not a care to let Men know that it loves, has a deſire to ſerve, and is full of tenderneſs for them. If by this behaviour we do them no real ſervice, at leaſt we do not alienate and indiſpoſe them; we rather prepare their Minds to receive Truth with leſs oppoſition. Our endeavours there-

therefore must be to refine Civility, and free it from what is impure, not banish it out of the World. We must endeavour to gain the love of Men, not vainly to please our selves therein, but to the end we may by this their affection be capacitated to serve them; and because this very affection is a good for them, since it inspires them with a love for Piety, disposes them thereunto if not yet arriv'd there, and preserves it in them when once possest thereof.

§. 27. S. *Peter* recommending to us the shewing and inspiring humility in all our actions, *Humilitatem in omnibus insinuantes*, at the same time recommends a continual practice of Civility. For Civility is an exterior humility, and it becomes interior when exercis'd in Spirit. Saint *Paul* yet more expresly commands it, when he orders us to prevent one another by these demonstrations of respect, *Honore invicem prævenientes*.

§. 28. Behold then a conflict, not of Vices but Vertues. We must seek after the love of Men, by rendring them all the devoirs of Civility; to the end we may serve them, keep a correspondence with them, and hinder their being averse from us; to the end Charity be not extin-

extinguiſht in them, that it may be augmented and nouriſht in us, and that all Vertues may be put in practice: On the other ſide, we muſt not look after the affection of others, we muſt lay aſide whatſoever may procure it; becauſe to us it is a temptation; becauſe theſe humane compiaſances foſter up our Spiritual weakneſs; and becauſe even in this Life we ought to reſt content with God alone, and free our ſelves from the love of all things elſe. Theſe are the Spiritual reaſons *pro* and *con:* But which of them ought to carry it? and it is a matter of ſome difficulty to decide the point. We ſhall find that Holy Men have ſometimes follow'd the one, ſometimes the other. However here are ſome Rules which perhaps may be obſerv'd.

§. 29. When there is ſmall hopes, we ſhall be ſerviceable to ſuch as are not committed to our charge, and that converſation with them may prove hurtful to us, though but during that ſhort time we ſhall be with them; to ſuch we muſt content our ſelves with the common indiſpenſable devoirs of Civility, at which, if not paid, they would be ſcandaliz'd, and all thoſe others muſt be laid aſide, which have for their end only the pleaſ-

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ing of, and contracting with them a more particular Friendſhip.

§. 30. When we are retir'd into a more than ordinary ſolitude, and when we perceive this retreat tyes us faſter to God, without pleaſing our ſelves, or inclining us to a kind of indifferency for our Friends, we may with greater freedom wave thoſe duties of Civility, which are not abſolutely neceſſary; provided alwayes that our Calling and way of living may be our excuſe, and that our ſolitude be ſo uniform and regular, that it leaves no room for a ſuſpicion that we are through contempt and indifferency defective in our devoirs to others.

§. 31. But if our way of living be free, if we are neceſſitated to have ſeveral Friendſhips in the World; if a total retreat be not fit for our Calling; if we our ſelves ſtand in need of ſome humane comfort, and if by the order of God we have contracted ſeveral obligations with ſundry People which we cannot well renounce; it ſeems much more convenient to take the other courſe, that is, to improve all occaſions wherein we may ſhew our affection towards them, and procure theirs to us.

§. 32. Our onely endeavour muſt be to

to make our Civility different from that of Men of the World. It muſt be perfectly true, perfectly ſincere; it muſt neither be light nor fawning. It muſt not disburden it ſelf in words, Complements, or Praiſes: It muſt not take up a conſiderable part of our time, nor be a ſource of amuſements and inprofitable fooleries: it muſt inſpire Devotion, reliſh of Modeſty, and if it ſhew to Men the Bounty and Swetneſs of our Saviour *JESUS CHRIST*, it muſt be only to procure them a flight and an averſion from the Spirit of the World, and to incline them to lead a Life perfectly Chriſtian.

§. 33. Nevertheleſs we muſt not ſettle it as a general Rule, that we ought to practiſe civility towards all whatſoever. For there are ſome People we cannot free our ſelves from but by certain Incivilities, and who would overwhelm us with Viſits and Letter-Miſſives, ſhould we let them know we took any delight therein. We muſt therefore out of neceſſity ſhew ſome coolneſs to theſe, leſt they deprive us of what is moſt precious, to wit, Our time. If we can break off this fruitleſs Commerce without giving them a ſubject of diſguſt, 'tis well; but if not, 'tis better they ſhould murmur againſt us, than

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that with juſtice it be laid to our charge what the Scripture ſaith, *That Strangers have devour'd whatſoever was neceſſary to ſuſtain his Life, and he knew it not: Comederunt alieni robur ejus, & neſcivit.*

A

Diſcourſe,

Wherein is ſhown

How dangerous Converſation is.

Verba iniquorum prævaluerunt ſuper nos, & impietatibus noſtris tu propitiaberis.

THE FIRST PART.

§. 1. A Great Saint conſidering with himſelf how difficult a matter it was, that the Children of Heathens ſhould reſiſt thoſe impreſſions made on them by the Authority of their Parents, and that in the weakneſs of judgement natural to that age, they ſhould riſe above thoſe they ſee wiſer than

themſelves in all things elſe, ſaid, That all they could do when they had once known their errors, was with the Prophet to complain in theſe words, *That the Diſcourſes of the wicked had taken from them their reaſon and judgement: Verba iniquorum prævaluerunt adverſus nos*; and afterwards to beg of God Almighty pardon of thoſe ſins the example of their Parents had ingag'd them in, *Et impietatibus noſtris tu propitiaberis.*

Thoſe who through God's Grace are born Chriſtians and Catholicks, cannot with truth apply theſe words to themſelves in the ſame ſenſe, ſince thoſe to whom they owe their Birth have put them in the way of Truth. Thus they ought only to uſe them to raiſe in their own Breſts ſentiments of acknowledgement, by conſidering how many there are to whom he has not ſhewn the ſame favour, and how great their obligation is to him for having freed them from all that violence. It is neceſſary Heathens and Hereticks muſt uſe this to overcome in themſelves the impreſſions made by Cuſtom and Authority, and lay aſide all the prejudices their Minds have been fill'd with, while they were not capable to judge of things by their own light: whereas

whereas Faith coſts thoſe but little, who have the happineſs to be bred up in it from their Child-hood. But if they cannot uſe theſe words in this ſenſe, they may in another, which is yet as general, and of no leſs great importance. For there is no body who ought not to acknowledge, that the diſcourſe of the wicked hath not taken from them their Reaſon, corrupted their Spirit, fill'd them with falſe Principles and falſe Idea's; ſince even the falſities and illuſions which ſpring from the diſcourſes of Men take ſo deep root there, that no body is in this World perfectly cur'd thereof.

§. 3. That we may comprehend how the diſcourſes of Men corrupt our minds, we muſt take notice of two kinds of corruption in Man: one Natural, the other ſuperadded. We are all born in the ignorance of God, of our ſelves, and of what is truly good and evil. Moreover we bring into the World with us a Will totally taken taken up with the love of it ſelf, and uncapable of loving any thing but with relation to our ſelves. This corruption preſently appears in our hunting after honours and the pleaſures of ſenſe: Theſe inclinations are inſeparable from Self-love, becauſe they include the love of

of the Body, which affects pleasure, and that of the Mind, which is fed with honours. But these general inclinations are much increast and diversified as well by outwards objects, as by the impressions and sentiments of the Mind.

§. 4. Honour hath no fixt object. Men place it according to humour where they please: and there are few things honourable which may not leave being so by another turn of imagination. And though it doth not depend on fancy to make us love honour, since that inclination is Natural, it depends nevertheless on fancy to fix it here, rather than elsewhere. There is something of stable and fixt in the inclination we have for pleasure, for all Men naturally love those that are sensible, as well as some determinate objects of them. Nevertheless Imagination and Supervening opinions cease not to have a great influence, either to increase or diminish the Idea we have of them. This Idea would be much less were it only model'd by our natural corruption: We add thereunto another furnisht by our imagination. We make them appear infinitly greater than they are: and it is often this addition coming from fancy, which hurries us on, and raises

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in us thoſe violent ſtorms of paſſions.

§. 5. This happens becauſe we do not only know the objects of our own paſſions, but alſo becauſe we have thoſe ſentiments touching them, which they have excited in others; and this Idea which they have thereof being once communicated to us, we accuſtom our ſelves to look on theſe objects, not through the impreſſion they make on us, but through that common one which others have: and hence it follows that we feel certain motions which we ſhould not, had the objects themſelves only wrought on us. How much, think you, does the way the World takes in diſcourſing of Beauty, Honour, Grandeur, Glory, Infamy and Affronts, contribute to increaſe what theſe objects would naturally raiſe in our paſſions? This is of that extent, that one may ſay, That the additional corruption is infinitely greater than the Natural one.

§. 6. Beſides thoſe objects which have a Natural connection with Concupiſcence, and on which it looks with a direct eye, Man having apply'd himſelf to a number of others, whether as means to procure theſe by, or to ſupply the neceſſities of Life, to ſhun its evils and incon-

inconveniences, to exerciſe Wit or Curioſity; and laſtly, having found ſeveral truths, either by the light of Reaſon not perfectly extinguiſht in him, or by the inſtruction God has been pleas'd to give him of himſelf, and of things Divine, whereof all Nations have had ſome true Idea's, he has, beſides all this, fram'd to himſelf many other notions or Idea's of God, of his Creatures, of Good and Evil, Vertue, Vice, things Temporal and Eternal.

§. 7. But it happens, whilſt Man frames theſe Idea's, that things Spiritual (being far remov'd from his Soul enſlav'd to ſenſe, and making no lively and ſenſible impreſſion on his Mind; and moreover being little known or lov'd by the common ſort of People,) have fram'd and imprinted in the Soul, but obſcure and duskiſh Idea's and notions of themſelves. They are only ſeen, as it were, at an infinite diſtance, and ſo appear to the Soul proportionally leſſen'd. Moreover they are ſeen alone, deſtitute of all ſupport; that is, they are not ſeen in other Men at all, if compar'd to thoſe objects, thoſe paſſions, thoſe deſires, which enlarge their own Idea's, and which make them be lookt on as things that are great and deſirable. §. 8.

§. 8. The ſame happens not in things temporal. Concupiſcence brings them cloſe to us, and makes us throughly ſenſible of them. The livelineſs of this ſentiment, join'd to the extraordinary deſire we perceive others have for the ſame things, increaſes their Idea. We rate them not by their true intrinſick value, but by that they carry in the opinion of others. Thus whilſt we excite and outvie each other in loving and conceiving them as great and eſtimable, they firſt ſeize on our judgments, and afterwards take full poſſeſſion of our hearts and affections.

§. 9. The Idea's we have of God, of things eternal, of Heaven, Hell, of Vice and Vertue, are of the firſt kind. They are ſpiritual and refin'd Idea's, ſcarce ſenſible very dark and cloudy; they move and affect us little, and are very confus'd. All theſe vaſt objects, by the weakneſs and ſhort-ſightedneſs of our underſtandings, are reduc'd to a point almoſt imperceptible, and ſcarce take they up the leaſt corner of that heart and mind which is often top-full of ſome pitiful trifle. We can neither apprehend the immenſity of God, nor the unſpeakable joys of Heaven, nor the dreadful pains

pains of the damn'd, nor the beauty of Vertue, nor the uglineſs of Vice. We ſcarce know any thing but their Names, and ſomething I know not what of dull and obſure anſwering thereunto, which of it ſelf has no power to work or make any impreſſion on our underſtandings.

§. 10. But the notions we have of Nobility, Riches, Grandeur, Reputation, Valour, of thoſe endowments of Mind and Body which are grateful to, and eſteem'd in the World, as addreſs in buſineſs, agreeableneſs in Converſation, eloquence in Diſcourſe, and generally of whatſoever is valued by Worldlings, are of the ſecond kind. We do not only comprehend, and as it were feel what theſe things have of real; but moreover we allow them a greatneſs they have not, fram'd by the Model of our own paſſions, and the falſe notions we know others have of them. For as I have ſaid, 'tis enough that any thing be eſteem'd and ſought after by others, to make us believe it deſerves to be ſo, ſince by having it we look on our ſelves as ſurrounded by that crowd of People who judge advantageouſly of us, and account us happy for being owners of it.

§. 11. 'Tis for the ſame reaſon we conceive

ceive things oppoſite to thoſe I have here obſerv'd, as evils incomparably greater than they are; and we frame to our ſelves Idea's which make them appear frightful, becauſe we know how contemptible they are amongſt Men, how expos'd to their raillery, and to what a low ſtate of abjection they reduce Men in the opinion of the World. And as it is this low contemptible ſtate, which human pride cannot endure, ſo are we thereby inclin'd to look on it, as a great evil, whatſoever may reduce us thereunto.

§. 12. Properly therefore in this erroneouſneſs of our Idea's conſiſts the corruption of our mind. Now the ordinary means by which we receive theſe falſe Idea's is ſpeech, ſince it is no leſs a truth of the opinions we have of the greateſt part of things of this World, as to their meanneſs or Grandeur, than of the verities of Faith, that they come by hearing. For theſe Idea's were fram'd in us for the moſt part when we were uncapable to judge of things by our ſelves, and that we only receiv'd ſuch impreſſions as were communicated to us by words. Whilſt we were in this condition certain things were preſented to us as evils, others as

goods. Theſe who have diſcours'd to us of theſe things, have imprinted in us the Idea's of their own ſentiments, and we have accuſtom'd our ſelves to look on them with the ſame eye, and to join with them the ſame motions and paſſions.

§. 13. That corruption which proceeds from diſcourſe is ſo much the greater, as the number of the wicked exceeds that of the good; beſides, the vertuous having not alſo always been vertuous, nor being yet perfectly ſo, there remaining yet in them the relicks of their natural corruption, it comes to paſs that the common Language of the World is that of Concupiſcence which there rules and governs all. The Idea of Grandeur and meanneſs, of contempt and eſteem, is always faſten'd to objects as they are repreſented by Concupiſcence; ſo that it is no matter of wonder, if corruption be ſpread abroad by the Tongue.

§. 14. There is none therefore who has not reaſon to complain of thoſe wounds he has receiv'd in his Soul from the words of Men, and who cannot truly ſay to God Almighty, that the diſcourſes of the wicked have prevail'd over him.

him. They have prevail'd over us in our youth when we were not able to make head againſt them, they yet continually prevail over us by that intereſt and intelligence they have within us, whilſt they make us apprehend things either quite otherwiſe, or at leaſt greater or leſs than they are.

§. 15. For it is not to be imagin'd, that the deſire we have of dedicating our ſelves to God, nay nor our actual converſion to him, does entirely take away the corruption of our minds, and make us ſet a true value on every thing. It is true, when we deliver our ſelves up to God Almighty, we then prefer him before all his Creatures; but this preference is but ſmall, and in no wiſe anſwers that infinite diſproportion there is betwixt him and his Creatures, things temporal and eternal. The advantage God has over the objects of Concupiſcence is often but very ſmall. We yet ſet a value on Creatures, and on the conveniences of this World, infinitely above what they deſerve. We are yet near an Equilibrium; let us put never ſo little into one ſcale, that is, let us but a little increaſe that impreſſion the things of the World make on our Souls, they will

with eaſe again recover their Empire, and carry the Cauſe againſt God.

§. 16. Now there is nothing likelier to produce this ſad effect than the diſcourſes of Worldlings, becauſe they continually renew the falſe Idea's we have of things of the Earth, and always ſhew thoſe of God in that obſcurity and meanneſs which brings on them the contempt of ſo many; and thus they continually renew our wounds. For this reaſon there is ſcarce any advice of greater importance, than that the Wiſe-man gives in theſe words. *Keep watch on thy ſelf, and take care what thou heareſt: for thy eternity is therein concern'd. Cave tibi & attende diligenter auditui tuo, quoniam cum ſubverſione tua ambulas.* Our failings come for the moſt part from our falſe judgments, theſe from the falſe impreſſions we receive from the commerce we have one with another by the means of ſpeech.

§. 37. It is hard to ſhew how many ill things happen; I do not ſay in the diſcourſe and converſation of diſorderly People, but even in that we uſually have with the common ſort of the World. I ſpeak not of groſs palpable faults, whereof thoſe are ſufficiently aware who never

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ſo little watch over their ſelves, ſuch as is ſecret detraction, virulent raillery, a too great freedom in diſcourſe, or maxims plainly erroneous; 'tis of a number of leſſer faults of which none take notice. We cannot lend an attentive ear to the ordinary diſcourſes of the World, but we ſhall perceive a number of ſentiments all human, and quite oppoſite to truth. In thoſe, anger, revenge, ambition, avarice, luxury are juſtified. Many things which God condemns are there ſpoke of with honour: there all leſſer vices find approbation, nor do they create in us a horrour but when they are in their higheſt exceſs.

§. 18. Should we be free from faults of this nature, yet are there others almoſt inevitable. It is not often convenient to ſpeak of things ſacred, we ought therefore to make thoſe of the World the ſubject of our diſcourſe; and theſe are never without the mixture of ſome danger. Of them we can never either ſpeak our ſelves, or hear others talk without thinking on them; and think on them we cannot without bringing freſh into our minds the Idea's which both we and others have of them, and as it were making them more preſent there, and by

conſequence more capable of working on our thoughts.

§. 19. The ordinary diſcourſes of Men have for attendants two things; a forgetfulneſs of God, and an application to things of this World; and from theſe two come all temptations. *Adam* when innocent loſt himſelf only by forgetting God, and applying himſelf through this forgetfulneſs to contemplate his own beauty, and that of other Creatures. How much the more apt to be loſt by the ſame way is Man, now become a Sinner? What elſe do we in theſe entertainments but admire human endowments, and ſuch things as are according to the World, either glorious, profitable, or convenient? Nor need we any other ſin to damn our ſelves, than ſo to admire theſe things as to prefer them before Almighty God. And what can more diſpoſe us to do ſo, than to hear them diſcours'd of, and that with eſteem, and ſo become full of them, by utterly forgetting God?

§. 20. It is almoſt impoſſible but that the greateſt part of human diſcourſes, wherein Religion hath no ſhare, ſhould be full of falſities. For Religion is ſo nearly linkt to all things of this World by

by the relation they have to their laſt end, which is God Almighty, that we cannot rightly judge of any but by it. For by it they are either advantageous or diſadvantageous, harmleſs or dangerous, praiſe-worthy or contemptible, good or bad. The price they bear in themſelves is nothing; they borrow it entirely from that relation they have to the ſoveraign good. So that conſidering them as it uſually happens in the ordinary diſcourſe of Men, without relation to God and the next World, it is almoſt impoſſible to ſpeak rightly of them, and that diſcourſes (where they are ſpoken of) ſhould not fill with illuſion and ill notions thoſe who hearken to them.

§. 21. There are ſome who think to avoid this danger by letting us know that what they ſpeak of may be conſider'd with two different Aſpects, one looking towards the World, and the other towards God; and by further advertiſing us that they diſcourſe only of them with relation to the World and human ſentiments. And this it is they ordinarily expreſs by theſe words, *humanly ſpeaking*. Humanly ſpeaking, ſay they, the condition of Perſons of Quality is very happy. Such an one, humanly ſpeak-

ing, hath great cauſe to be offended with ſuch treatment. Humanly ſpeaking, one cannot find fault with his reſentment; as likewiſe, that ſuch a thing muſt prove very ungrateful. Thus they believe they do ſufficiently let the World know that they ought to judge otherwiſe of theſe things if they took another view of them. But there is great reaſon to fear leſt ſome ſecret illuſions lurk in diſcourſes of this nature, and that they ſpring from a certain addreſs of Self-love, which ſince it cannot totally extinguiſh the light of Truth and Religion, condemning theſe ſentiments which we call human, is glad nevertheleſs by this device to give them ſome place in its thoughts.

§. 22. To diſcover this ſecret deceit we ought to conſider that theſe ſentiments we call humane, and of which we here ſpeak, are ſentiments of Concupiſcence contrary to the Law of God and his eternal Juſtice. There is no reſentment of an injury that's humane, which is not alſo injuſt, becauſe it proceeds from Self-love; and it is always unjuſt, that we ſhould love our ſelves with a love of this kind which is terminated in our ſelves, without relation to God. It is un-

unjuſt that we do not conceal and paſs by ſome ſmall injury, having ſo many Divine motives inciting us to the love of our Neighbour. It is unjuſt that we ſhould be troubl'd and take on for the harm he does us, and that we ſhould not have the like ſentiments for the ill he does himſelf. In like manner moſt of thoſe judgements by which we look on certain human endowments as advantageous, are falſe and irrational. It is abſolutely falſe that Grandeur is an advantage; it is only uſeful to procure us ſome certain ſmall human contentments, and is infinitely prejudicial to our eternal Salvation. Now what is only ſerviceable to attain ſome little mean ends, and hinders us in our way to thoſe of greateſt importance, is abſolutely ſpeaking diſadvantageous. Nevertheleſs whilſt we by this device pretend to ſpeak of things only humanely, we take from before our eyes what theſe judgements have of falſe and unjuſt, that there we may ſee nothing but what what agrees with, and flatters concupiſcence.

§. 23. The truth is, when we uſe theſe words, *humanely ſpeaking*, we mean not ſpeaking falſly, injuſtly, unreaſonably. The Ideas of thoſe words do not at all

ſtrike our brain, we only conſider that the things we ſpeak of agree very well with the nature of Man; and with this conſideration we intermix no diſlike or acknowledgment of the falſity they contain. Nay, on the contrary we rather give our ſecret approbation, by which we would hide what they have of naughty and falſe under this term of *Human*, which covers and mollifies the evil.

§. 24. It ſeems that there are three Claſſes or Ranks, as it were, of ſentiments; ſome juſt, others unjuſt, the third humane; with as many degrees of Judgments, ſome true, others falſe, and a third humane. In the mean time it is not ſo, all judgements are either true or falſe, all ſentiments juſt or unjuſt: and it is abſolutely neceſſary that thoſe ſentiments and judgments we call humane be placed in the one, or the other of theſe Claſſes; and for being humane, that is conformable to the deſires and concupiſcence of Man, they will be neither leſs condemned nor puniſht by God Almighty.

§. 25. It is lawful to ſpeak humanely of things, when we ſpeak as S. *Paul* did: *Nonne carnales eſtis, & ſecundum hominem ambuletis.* He tells the *Corinthians* that they did act humanely, that they behav'd them-

themſelves according to Man; but he ſaid not this to excuſe their behaviour, but rather to condemn and reproach them with it, and manifeſt to them its origine. But this is not the uſe we put theſe words to, we make uſe of them to hide, leſſen and excuſe Vice, and to apply our own minds as well as thoſe of others, to a falſe outward appearance which makes them ſeem conformable to the dictates of Reaſon, ſuch as is to be found in the World, that is, to the dictates of deprav'd and corrupted Reaſon.

§. 26. Not only in this rencounter, but alſo in an infinite number of others, it is, that we make uſe of this addreſs to leſſen crimes, whilſt we conſider only that part of them which ſhewing us nothing of what they have of horrible, ſets only before our eyes what is to be found in them of grateful and attractive.

What Idea does this Word *Gallantry* leave in us? The Idea of ſomething grateful both to the mind and ſenſes; and yet under this Word do we conceal the greateſt crimes. How do we ſpeak of one who hath reveng'd himſelf, who hath kill'd his Foe in a Duell, who hath repuls'd an affront in a haughty proud manner?

manner? How do we ſpeak of one who by diſorderly ambition raiſes himſelf to Eccleſiaſtical Dignities? We ſhall find that the words here made uſe of make us comprehend nothing but what is very pardonable, and therefore we muſt needs ſay, That the proſpect we thus take of things repreſent them qnite different to what they appear to God, who condemns to Hell Men for thoſe actions, wherein we ſcarce can conceive any thing that's criminal.

§. 27. Man is arriv'd at that height of corruption, that it is now no ſhame not to be an honeſt Man. We ſay without fear of being diſgrac'd, that we are naught; not worth any thing. We ſay this, that we may be believ'd, and we are ſo; and yet, what's aſtoniſhing, we are neither for it leſs eſteem'd, or even pity'd. The reaſon is, The World faſtens its thoughts only on a certain apparent honeſty and candor, which we ſhew in acknowledging our own diſorders, nor does it paſs farther than ſo, nor receives it any other impreſſions from this kind of Diſcourſe. We have a certain kindneſs for the candor of thoſe that talk at this rate; nor do we pity the miſery they are in, and the little ſenſe they have of

of it; ſince that appears not in their diſcourſe which only diſcovers to us their honeſt plain dealing.

§. 28. For this reaſon there is no ſerious Man who hath not cauſe to make this continual prayer to God, *Domine, libera me à labiis iniquis, & à linguâ doloſâ.* The talk of the World is full of illuſion and deceit; their praiſe is given to what we ought to ſlight, and that is ſlighted which ought to be prais'd. It induces us to deſire what we ſhould ſhun, and to fear that which we ought not. it repreſents to us as happy and fortunate ſuch as we ought to regard as miſerable; on the contrary, others are deſcrib'd to us as unfortunate, whom we ſhould eſteem the happieſt of Men: and what's moſt aſtoniſhing is, That even the Diſcourſe of Vertuous Perſons is not free from illuſion, ſince they in many occaſions borrow from the World its Language; nay, they are ſometimes oblig'd to do ſo. For they would not be underſtood, did they talk a Language ſo different from that of others. Sometimes they call good and evil which the World calls ſo: They lye under an obligation of ſpeaking with reſpect of ſeveral things the World eſteems but too much, and their words being

being underſtood by others in the ſame ſenſe the World takes them in, and their hearers ſubſtituting their own Idea's, it happens, that againſt their Wills they help to augment thoſe falſe impreſſions which are the ſource of all Vice. So that when we beg of God to be freed *ab homine qui perverſa loquitur*, we ought not therein to comprehend the wicked only; but our prayer ſhould extend it ſelf to whatſoever partakes of that general infection which is found in the language of Men.

§. 29. 'Tis this that renders ſilence ſo uſeful, and has caus'd it to have been ſo much recommended by the Saints. For whilſt it hinders the falſe Idea's imprinted in our minds by the diſcourſes of Men, from being renew'd and ſtirr'd up again by the like diſcourſes, it at once makes them leſs lively, and eaſier to be quite blotted out. But ſince it is not poſſible that thoſe who are engag'd in a worldly Life, ſhould ſubſtract themſelves from the diſcourſes and entertainment of Men, and that even herein conſiſts the greateſt Employment of their time, they are oblig'd to ſeek after other remedies and preſervatives againſt this corruption. For if it be neceſſary that they live

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in the World, to comply with their engagement therein, there is yet a greater neceſſity they ſhould not be corrupted by it. No neceſſity, no engagement, can oblige us to fill our heads with lyes, nor to live in a continual illuſion; and no body ought to be ſo wretched as to think, that falſity and error ought to be the allotment of his ſtate and condition.

§. 30. Now as Error cannot be deſtroy'd but by the light of Truth, 'tis clear that the only means to diſpel thoſe miſts which the diſcourſes of the World continually caſt on our Underſtandings, is to be conſtantly furniſhing them with contrary principles of Truth. For this reaſon St. *John Chryſoſtom* told his Flock, *That he would never leave telling them that they ought to judge of things by what they had in them of real and true, and that they ſhould not permit themſelves to be carry'd away by falſe opinions; that they ſhould learn what it was to be a Slave, to be Poor, to be Noble, to be happy, and what paſſion was.* This, according to this Father, is the true Science of Men; which conſiſts not in a barren knowledge of things, which we may as well be ignorant of as know; but in the knowledge of certain Truths, which are the Principles of our deſires and actions,

actions, and consequently of our eternal happiness or misery.

§. 31. But since that our Mind, desiring to judge of things according to Truth, is perplext and obscur'd by these impressions and judgments, it would not be amiss, that we may be freed from them, to forget both our selves and the rest of Mankind, and to consider only what God himself judges thereof. For since the perfection of Man consists in loving Creatures as God loves them, the way to this perfection is to endeavour to know and see them as he does; for this true sight and knowledge can only regulate our love. This sole reflection would often suffice to make that imaginary Grandeur we bestow on things humane and temporal, disappear from before our eyes, and to let us see what Self-love is pleas'd not to see, that with greater tranquillity it may empoly and busie it self about them.

§. 32. That we may fix this judgment, it is necessary we should fully and lively persuade our selves, That that only is true that God judges so; that we shall be judg'd according to this judgement God makes; that it is the sole rule of our actions, and that being Truth it self, whatsoever swerves

ſwerves from it, is falſe, deceitful and illuſory. I ſay, of this we ought to be fully and lively perſuaded, that we may accuſtom our ſelves to meaſure by this Rule all thoſe judgements and actions we call Human; and that we may throughly convince our ſelves, that let them appear never ſo rational, they in effect are as God, that is, as Truth, judges them to be, and as the Angels and Saints ſee them.

§. 33. Thus we ſhall practiſe what St. *Paul* ſays, when he commands us to *Walk honeſtly as in the day.* For he means not that day made by the Sun, but by the Light of God. And his meaning is, That as the Sight of Men inclines us to ſquare our actions according to their judgments for fear of diſpleaſing them, from whence comes exteriour civil Honeſty. In like manner the Sight of God, ſhewn us by the Light of Grace, lays an obligation on us to conſult his judgements, that we may thereunto conform our actions, in which true Honeſty, that is true Vertue, conſiſts. And this is alſo what is more clearly expreſt in that paſſage of the Wiſe-man, where ſpeaking of the Life of the Juſt, he ſays, *That they will ſanctifie their Souls in the ſight and preſence of God. Et in conſpectu illius ſanctificabunt animas ſuas.*

PART

PART 2.

The true Idea's of things.

§. 1. IT would be an endleſs labour to declare what God and his Saints judge of all the things we ſee in this World, ſince this alone would comprehend whatſoever can be ſaid with truth. It will nevertheleſs be worth our pains to make an Eſſay, as to ſome of the principal objects of Man's deſires, that it may ſerve for a Model how to judge of all others.

But not to make an ill uſe of this very Eſſay, it is to be obſerv'd that the deſign here is not to conſider how to ſpeak of things of this World, but only how we ought to judge of them, which is quite another thing. For though both our words and judgments ought to have Truth for their Rule, yet it does not always happen that what ſuffices to juſtifie our judgments, is always ſufficient to do the ſame

ſame for our words. Our judgments ought only to be fram'd conformable to that particular Truth they conſider, but our words over and above this ought to agree with that other Truth, which diſcovers to us that proportion they ought to have with thoſe to whom we ſpeak. Hence it follows that he would ill underſtand what we ſhall ſay hereafter, who ſhould conclude that it were lawful upon all occaſions to uſe a Language conformable to the Notions and Idea's we ſhall give of ſeveral things. They are only propos'd to regulate that interior Language every one ſpeaks to himſelf, not that exterior one they uſe towards others. The Notions imprinted in the generality of the World of theſe things, are too different from thoſe Truth obliges us to have, for us to hope to ſee them chang'd all at once, and to make currant a Language ſo contrary to what is now ſpoken.

Nay, our very actions have not altogether the ſame Rule with our ſentiments; for there are ſome Perſons, to whom more exterior reſpect is due, though we approve and eſteem them leſs. Snce the Rule of exterior Civility is the place and rank the World has allotted them,

them, whereas Reaſon only ought to regulate our interior eſteem. But as this is only interior, ſo gives it not to any occaſion either of offence or complaint. Thus thoſe of whoſe worth Truth permits us not to frame a favourable judgment, have no reaſon to be offended with theſe Maxims, ſince we only treat here of interior judgments wherewith they have nothing to do. Theſe concern them not, nor would it be at all beneficial to them, that they ſhould be deceitfully made to ſhow them eſteem and honour.

Things temporal.

§. 2. One of our greateſt miſeries is, to ſet too high an eſteem on temporal things; and the reaſon we do ſo is, becauſe we ſcarce ever conſider our ſelves but in that ſmall part of our duration which makes up our Life here. We ſhut our ſelves up in time, and become part of that *Vortex* which hurries it away without looking any further. Hence does that falſe Grandeur we allow to things of this World take its riſe: and the only means to undeceive our ſelves, is to take another Proſpect, and to look on our ſelves ſuch as really we are

are in truth and in the ſight of Almighty God. Now conſidering our ſelves thus, we forthwith find that we have an immortal Being, whoſe duration extends to an eternity that follows, and that we are ordain'd to be eternally happy or miſerable. If after this we conſider the ſpace of our Life in this infinite duration, we ſhall perceive it appear but as an inperceptible Atome to us.

§. 3. Man compar'd to God Almighty is not only nothing. but even all Men together to him appear but as a drop of Water to the whole Ocean, as ſome of the Prophets ſpeak; but all the greatneſs and advantages of the World compar'd to the leaſt of Men, are alſo to be lookt on as nothing, ſince they fill up but an indiviſible point of his duration; ſo that taking it whole and intire they neither can ſet a greater value on it, nor make it more happy. Eternity admits of no meaſure, or compariſon. If ſo, what is a Kingdom enjoy'd during the ſpace of thirty years, and that even of the whole Univerſe? what ſome ſmall Principality in this Kingdom? what ſhall we ſay of the ſeveral degrees and ſtates under thoſe of Princes? to what a ſurprizing littleneſs does this Proſpect reduce them?

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and yet Man takes from hence the riſe and occaſion of his vanity.

§. 4. It is ſtrange to imagine what difficulty Men have to perſwade themſelves of the nothingneſs of the World, ſince all things whatſoever mind them of it. What elſe is the Hiſtory of Men and Nations, but a continual document that temporal things are nothing? For by deſcribing to us what they were, at the ſame time they let us ſee they are no more: They tell us that all that Greatneſs, all that pomp which from time to time was the wonder of Men, that all thoſe Princes, all thoſe Conquerours, with all their magnificence and great Deſigns, are in reſpect of us ſhrunk into nothing; that they were certain vapours that are diſperſt, certain phantaſmes that are vaniſht.

§. 5. What can we in the World deſcry but proofs of this very Truth? For do not we at every hour ſee thoſe diſappear who have been ſeen with the greateſt ſplendor, and made the greateſt noiſe during their Life, whilſt there remains nothing of them but a ſlight and fading memory? Do not we ſee that all things are continually ſwallow'd up in the abyſs of time paſt? that even our Life ſlips out

out of our hands? that what of it is ſpent appears no more to our ſight, and that time hath hurried away all our miſeries, all our pleaſures, all the troubles and cares we have felt, without leaving behind any other remembrance of themſelves than ſuch as dreams do. And it is for this reaſon the Wiſe-man bids us look on temporal things, as on the fond imaginations which trouble our ſleep: *Audiens autem illa quaſi in ſomnis vide, & vigilabis.*

§. 6. And what is moſt dreadful in this is that on one ſide we will not conceive the nothingneſs of the World, and on the other we apprehend it but too much. Whatſoever's paſt and gone we look on as nothing, all thoſe that are dead are nothing with us. We take thoſe whoſe actions are recorded in Story for People who have been, but are no more; nor do we reflect that they yet live more than ever; becauſe their Souls are infinitely more active, and that this Life producing only weak and languiſhing actions, is rather to be eſteemed a ſtate of Death than Life, in reſpect of the other. It is alſo hence that we nouriſh in us an eſteem for the Grandeur of this World, becauſe we take them to

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be as durable and lasting as our selves; nor do we dream that we only subsist whilst they perish; and thus that those who were once Masters of them cease not to be, although they shall be depriv'd for all eternity of these things which were the object of their pride.

Humane Glory.

§.7. What shall we say of this worldly Glory, which makes so deep an impression on our Minds? what has it of solid and real in the sight of Almighty God? It subsists only in the knowledge we have of the good opinion others have for us: and these for the most part are such as know us little, love us not much, and whose judgements, even in our opinion, are neither solid nor greatly to be valu'd; so that often in all other things we slight and contemn their sentiments. Besides, the favourable opinions others have for us, are perfectly useless. They add nothing either to Soul or Body, nor do they lessen the least of our miseries. They onely contribute to deceive and cheat us, whilst by them we are inclin'd to judge of our selves, not by the rule of Truth, but by that of others Mens opinions,

nions, and having buſied our heads during Life, when death comes diſappear on the ſuddain, for then we have no ſenſe of ſentiment for ſuch trifles: And this is that ſmoak, that vapour which thus fills and puffs us up.

The Glory of Saints.

§. 8. What a difference then is there betwixt this Humane Glory, and that which the Saints ſhall enjoy for all eternity? A Glory as valuable and ſolid as that of Man is vain and contemptible; becauſe it hath qualities quite oppoſite. The Beatitude of the Elect ſhall be accompanied with a Spirit of Society and Union; they ſhall know one another perfectly, they ſhall joyntly give glory to God for the favours he hath done each one in particular. Thus ſhall the good deeds of each Saint be known to all the reſt; for every one in particular they ſhall be occaſions of joy, praiſe, and Thanks-giving for ever. They will caſt all their Crowns at the feet of the Lamb, not their own onely, but thoſe of all the reſt; becauſe they will not only glorifie God in themſelves, but ſhall glorifie him in all his Saints, ſinging to him for all

Eternity, *Mirabilis Deus in Sanctis ſuis.*

§. 9. O the truly ſolid Glory of the Elect of God! A Glory that conſiſts not in a fleeting ſplendour, but remains for ever! A Glory not confin'd and built on the knowledge of ſome few envious and ignorant People, but which ſhall have as many witneſſes as there are Citizens in the *Celeſtial Hieruſalem!* A Glory that conſiſts not in the uſeleſs and raſh approbation of thoſe who know us not, know not themſelves; but in the joy of an innumerable number of Holy Souls, who by the light of Truth ſhall ſee the bottom of our hearts.

The Glory of the Wicked.

§. 10. *Non ſic impii, non ſic:* They have little enjoyment of their Glory during Life, and it quite vaniſhes at the hour of their Death. If for any time it continues in the memory of Men, 'tis not for them, they have no ſhare in it, and when all's done, it ſhall be intirely deſtroy'd at the day of Judgement. For the puniſhment of the wicked ſhall be attended on by a Spirit of diviſion amongſt themſelves; for the intenſeneſs of their torments will ſo entirely employ them about themſelves,

ſelves, that they ſhall leave no room for the memory of that eſteem others had for them when alive. So that there's nothing more literally true than what the Scripture ſayes, *Memoriam Superborum perdidit Deus, & reliquit memoriam humilium corde.*

Quality.

§. 11. Men of the World are taken up with nothing more than what they call *Quality*, and that which gives ſome the denomination of Perſons of Quality to diſtinguiſh them from ſuch as are not ſo. They extend this diſtinction ſo far, that a Man is thought to differ leſs from a Beaſt, than a Man of Quality from one of mean Birth. This Quality ſtifles almoſt all others, even the moſt Spiritual and Divine. We do not onely raiſe it above the Mind, but even above Vertue, and the Quality of being a Chriſtian; and if it happen we do not make this preference in poſitive words, at leaſt we do in our judgement; that is, we are other-ways taken up with, and concern'd about it. For who are they that ſincerely value the condition of a poor and meanly-born Chriſtian above that of

a debaucht Perſon of Quality? who is he that can ſee the profound abjection of this Great one, and the high elevation of that poor Chriſtian? It is manifeſt therefore that the Idea we have of *Condition* and *Quality* deceives us, and that it is worth our while to examine what there is of ſolid and real in this common object of Man's vanity, to the end we may diſabuſe our ſelves.

§. 12. To be a Perſon of Birth and Quality acccording to the World, is to be ſprung from Parents, who hold a conſiderable place in the order of the World. But this Birth of it ſelf gives no advantage either of Mind or Body; it takes away no defect, and Perſons of Quality have faults as great as others. There is therefore no ſolid reaſon which makes Perſons of Quality more to be eſteem'd than others. Nevertheleſs becauſe there ought to be a *decorum* amongſt Men, 'tis with reaſon that in ſome places cuſtom carries it, that Perſons thus born ſhould enjoy the precedence of others, and be prefer'd before them.

See the firſt part of the Treatiſe of Grandeur.

If we ſtop here, there would be nothing of unjuſt in the Idea we have of what

what is call'd Quality: But we proceed further. Of this arbitrary order eſtabliſh'd by Men, upon no grounds taken from the Perſons themſelves, we create another, that is natural and indiſpenſable, and we accuſtom our ſelves to look on it as ſomething faſten'd to the very Being of thoſe to whom we give this precedence.

We do not only content our ſelves with giving them that exterior and interior reſpect that is due to them, for in this there would be nothing but what's rational and warrantable; to this we add what's not due to them, to wit, A reſpect which ſprings from our own errors and corruptions. We frame to our ſelves large and auguſt Idea's of this ſtate: we look on it as the very height of all happineſs; we deſire it our ſelves, we envy it in thoſe that have it, and if we prefer them before others, 'tis only out of an ardent paſſion we have for the Goods and Honours they enjoy. So that there is no kind of People Great ones ought to fear more, than thoſe that admire them moſt, becauſe they will be always ready, if they could, to rob them of their Greatneſs.

In the mean time, as the Admirers of

Greatneſs are very numerous, and in their diſpoſition we conſider not that malignity which they conceal, but only that eſteem they make ſhew of, they are not the leaſt contributers to this imaginary Felicity of the Great; becauſe in them they know thoſe ſentiments and that diſpoſition, the proſpect of which, is that which flatters moſt the vanity of ambitious Souls.

§. 13. All theſe judgements are falſe: for 'tis no happineſs to receive from others theſe marks of eſteem, and 'tis a plain piece of injuſtice to take delight in being the object of that admiration, which ſprings only from the corruption of Man. Nevertheleſs Perſons of Quality knowing the ſentiments and Idea's, which the generality have of their Condition, frame thence the conceit they have thereof. They look on their Quality as incorporated in their Being, they fancy themſelves rais'd infinitely above the heads of others; and it is almoſt impoſſible for them to conſider themſelves as levell'd with thoſe who are below them in the order of the world. Theſe are thoſe falſe Idea's we ought to correct by conſidering the judgment God paſſes on this Eſtate. But what judgment paſſes he?

he? Even that these marks of Honour, these deferences establish'd by Men, contain nothing of true and solid, because they are only *Ceremonies and shews void of reality*, as St. *Chrysostom* terms them: the same must be said of those judgments, because they are false, and are useless to such as take pleasure in them, and render those who do delight therein, miserable. The Riches and delights of the Great ones lye under the same censure, since these give occasion of great tentations, and prove great obstacles in their way to Heaven. This is the judgement God passes on what we call Quality and Greatness: and hence it follows, that who judges otherwise judges wrong, and what discourses soever give another Idea of them, which inclines us to desire them when wanting, to take pleasure in them when possest, and to contemn those who have them not, are false and deceitful.

Valour.

§. 14. Next to being born Noble, nothing raises Man higher in the esteem of the world, than *Valour*; nor is there any thing the repute of which does in a greater

degree flatter perſons of quality, and touching which they are more ſenſible and delicate. A Gentleman will ſuffer any reproach ſooner than that of want of courage, becauſe he knows that the world hath allotted valour the higheſt eſteem, and cowardiſe the greateſt infamy, when found in perſons of his condition.

If our task here was onely to juſtify men in this point, it would not be a very hard one. For ſince it is valour that keeps up Kingdomes, and makes them formidable to their Enemies; 'tis with reaſon (ſince the ſervices of all the valiant men whereof a State has need cannot be recompens'd with rewards equal to their deſerts) that this quality is become honorable, to the end men may be drawn to ſerve for this kind of reward which is never wanting. There is therefore ſome Juſtice in this eſteem, in relation to men, and conſequently ſome alſo in relation to God, for he approves all that is juſt and neceſſary to the conſervation of humane ſocieties.

But as in the eſteem we allow Valour we may go beyond the bounds of Truth, and by falſe-praiſes extol in it what deſerves no eſteem, we muſt yet conſult what

what God judges of it, and learn of him what there is in this quality of real and great, and what only appears such by the error and illusion of Men.

We may consider Valour two ways, either as a passion, that is, an impression coming from the Imagination and Body, or as one regulated and guided by the Will. To consider it in the first way, we may take notice, that as there are some who being rais'd high above the rest are not subject to be dazl'd, nor feel those weaknesses caused by the force of Imagination, on such as have not been us'd to those fearful sights; so there are others who either by Nature, or out of Custom, are not surpriz'd in the dangers of War; who there conserve the same calmness and presence of mind; who can foresee all, take all advantages, and to whom the sight of an arm'd Enemy does only inspire new vigour and force, to encounter and surmount them; and these are those we call valiant and brave Men.

There's no doubt but a disposition such as this deserves our esteem, but whilst we look on it only in this degree, the Imagination and Body share more in it than the Will. For if in these Persons the Spirits and Blood took some other

courſe, all their valour could not free them from fear, as it cannot hinder them from being ſtartled when from a high place they look down a precipice.

Thus as God ſets no value on any thing in us which is not voluntary and vertuous, if he allow that Men out of neceſſity ſhould have allotted valour certain human rewards, yet does he not approve that in that judgment they interiorly paſs on valour, they ſhould equalize it to the leaſt of thoſe Vertues he is author of. So that the joint-valour of all Conquerours conſider'd in this degree, and as only a natural diſpoſition of the Imagination, deſerves not to be compar'd to the leaſt motion of Grace, which God produces in the heart of ſome ſimple Woman; ſince that all qualities purely human dye with Man, and that the leaſt Vertues have effects that ſubſiſt for all Eternity. The Idea therefore which the diſcourſes of the World frame of Valour is falſe, becauſe it exceeds Truth, and that in lieu of leaving it plac'd amongſt purely human qualities, it raiſes it above the moſt ſpiritual and divine Vertues.

But their illuſion is infinitely greater in the judgment they paſs on valour, conſider'd

ſider'd as voluntary, that is, on the uſe that's made of it; for they equally eſteem thoſe that are accounted brave and valiant, whether their valour be accompanied with Juſtice or injuſtice, prudence or raſhneſs.

Nevertheleſs what a prodigious difference doth Truth it ſelf place betwixt what men ſcarce diſtinguiſh! To expoſe our lives where our duty and Juſtice require, and to Sacrifice them to God where he engages us, is an act of ſo high a generoſity that Chriſtian Religion has nothing that's greater. But to expoſe them in an ill cauſe, and ſo by death fall into the hands of an exaſperated and omnipotent God, is ſo prodigious a folly, that we need no greater proof of the blindneſs of man, than the placing his glory in ſo ſenſeleſs an action.

§. 15. Moreover it often happens, that we beſtow moſt unjuſtly the name of courage and valour on the greateſt part of theſe actions. Men do not expoſe themſelves to danger becauſe they ſlight it, but becauſe they ſee it not. Their ſouls are wholly taken up either by the renown they pretend to, or ſome other trifle, which filling the whole capacity of the mind, conceales all things elſe from it.

We

We went out, ſays a man of the world in his Memoires, *to make our ſelves to be ſhot at*; That is, to out-dare death and God himſelf, by putting our life in hazard for a ridiculous vanity. What do you imagine did then ſtrike this man's ſoul? it was buſied about the thoughts this action would raiſe in thoſe who ſhould hear of it, and the praiſes it would procure him. This ſeem'd great to him, nor did he ſee any thing elſe; yet was this exploit accompanied with the danger of death, and the hazard of Hell. The praiſes he expected from men could not ſpring but from folly and blindneſs, whilſt even the greateſt number of thoſe who are truly valiant, look on theſe actions as markes of a falſe and baſtard valour. A moment ſees them at an end, and an eternal repentance follows them. This vanity is in devils the object of their laughter, in Angels of their indignation, in God of his wrath againſt a wretch'd man, who being toucht with ſo little dread of his Juſtice, and ready to fall into his hands, dares affront him with ſo much inſolence. Thus this action was accompanied with a thouſand terrible circumſtances; 'tis true, but he was not at all aware of them, and minded the praiſes

ſolely

ſolely and ſeparately from them all; he lookt on himſelf as plac'd in the thoughts of others, enjoying there the eſteem and repute of valiant; and this idea took him ſo totally up, that at once it made him forget, God, Death, Hell and Eternity.

§. 16. Nothing but a blindneſs as great as this, can find any thing of great in this action: for men diſcourſe not at this rate of things they ſee and know. They could find nothing but what's ridiculous and fooliſh in a Prince, who to gain a good name and repute from ſome of his mean ſervants, ſhould without any neceſſity expoſe the good of his Kingdome to eminent danger, how then can they find any generoſity in thoſe who fooliſhly expoſe their lives, and can thence hope for nothing by death but an eternity of torments? This happens becauſe men know full well the price of a Kingdome, but know not the value of their own lives. This ſole good of men, this treaſure, whoſe loſs is irrecoverable, this price wherewith eternity is bought, is the thing in the world moſt contemn'd and ſlighted. There's no reward ſo mean and baſe for which we hazard it not, and for which at every Turn it is not

not caſt away. Men ſeem to be weary of life, ſince they ſeek to be quit of it ſo raſhly, and for ſo ſmall trifles throw it away. Thus we may diſcover as a certain truth, that all this falſe valour which caſts men headlong into duels, unjuſt quarels and uſeleſs dangers, to which they expoſe themſelves through a ridiculous vanity, is nothing elſe but either a not knowing the value, or a forgetting the end of life, a darkening of the ſoul which conceals danger, or a fooliſh and unreaſonable aſſurance of eſcaping it; or laſtly, a violent application to ſome object of our paſſions. What is't that deſerves our eſteem in all this? is't a ſign of an undaunted courage in a deaf man not to ſtartle at the thunder of Cannon? or in a blind one not to be mov'd at the dreadful ſight of an enemy? There's no courage not to ſtand in dread of God almighty, becauſe nothing but an horrible blindneſs can be exempt from ſuch a fear. God is ſo terrible, that when he has a mind to make us ſenſible of his anger, no preconceiv'd belief can ſhelter us from the leaſt of his regards, and even the wicked are forc'd to cry, in the exceſs of their conſternation, to the *Hills that they fall upon them*. So that 'tis an exceſs of folly in

in weak and wretch'd Man to out-dare God Almighty, though for a moment, when he delays his puniſhment; ſince thus he runs the hazard of being the object for ever of his rigorous Juſtice, when he cannot at all hinder his coming under the laſh.

What then muſt we think of theſe Bravo's the World with ſo little judgement eſteems ſo much? We muſt think and judge as God judges. We muſt approve of thoſe he approves, we muſt condemn thoſe he condemns; and make the differences betwixt ſuch and ſuch, that he does: and as we ought to deny ſome thoſe due praiſes their Generoſity deſerves, ſo ought we to have for others that juſt contempt which is due to their brutiſh Valour.

Qualities of Mind.

§. 17. But perhaps there's ſomething more ſolid and real in the Qualities and Endowments of Mind; ſuch as are Sciences, Eloquence, a grateful meen in Converſation, Addreſs in buſineſs, Capacity of great Affairs, with ſtrength of Mind and Brain to go through with them; a particular Prudence in the conduct

duct of our designs, and management of our Fortunes? Not at all. The whole value we ought to set on these, consists only in the use we make of, and the end to which we refer them. They are necessary instruments for the Employments of Life; and hence those who live in the world lye under an obligation of cultivating them with great care, because they ought to know that since Men have assign'd them a great value, 'tis impossible to succeed in any thing without being master of them.

But if we separate them from their use, and our referring of them to the honour of God, and that we only consider them in themselves, or as the means to arrive at some low and temporal end, they lose so much their esteem and value, that the condition of those who are masters of them, is not at all preferable to that of others who want them. And for this reason, 'tis of greatest importance not to be deceiv'd with the vain *Elogium*'s which in the world are bestow'd on these Endowments, as consider'd in themselves, and separated from the use which might be made of them.

Wit, or Light of Mind.

§. 18. The very Idea we have of what is call'd a Man of parts or Wit, is perfectly falſe, and one of thoſe whereof we the moſt of all ought to diſabuſe our ſelves. For we call Wit a certain facility to learn Sciences, to diſcourſe well on what's offer'd, to manage Affairs with addreſs, or to find out ſome far-fetcht Intrigues to bring our deſigns to a good concluſion. But nothing of this goes to the making up of the true Light of Mind, ſince theſe Endowments may be found in thoſe, who, as the Scripture tells us, are blind, little fools, inſenſate, and void of Underſtanding. What is it then to be a Man of Wit? Let us judge thereof by taking a view of the ſight of our Body, which is the Image of that of our Souls. To ſee well, is to ſee things ſuch as they are; that is, to ſee what's Great as great, and what's little as little. Thoſe to whom a Mountain ſhould appear a Mole-hill, and a Mole-hill a Mountain, would be ſaid to be very ill-ſighted. They who can conceive things that are great as ſuch, and that with an apprehenſion full of Light and Life; and who ſee things that

that are little in their natural dimenſions, without increaſing or augmenting them by their imagination, are great Wits, and Men of accurate right Judgements. Thus he who ſaid, He *fear'd God as a ſwoln Sea hanging over his head*, and he who ſaid, *Who is like to thee, O Lord, who is like to thee?* and he who ſaid, *The magnificence of God was rais'd above the Heavens*, was one of a great Wit; becauſe God appear'd great in his eyes, and he was fully poſſeſt and convinc'd of his Magnificence and Greatneſs. He had then a ſight which was clear, and extended far: Thus an infinite number of ſimple Women, who in concerns of this World appear of no parts, are great Wits, becauſe to them God ſhews, and, as it were, makes himſelf even to be toucht and ſeen. Whereas ſuch as have only a Wit to underſtand a Mathematical Demonſtration, to diſcourſe well, to carry on a Negociation or Intrigue, without ſeeing the things of the next World under any other dimenſions than thoſe of atomes, are both little Men and Wits, and deſerve no other Names than thoſe the Scripture affords them of *Little ones, parvuli*; *Of ſimple, without either ſight or light*; *Cœcus eſt, & manu tentans.*

Strength

Strength of Wit.

§. 19. As the Idea which is commonly fram'd of the Light of Mind is falſe, ſo that which we have of its ſtrength is no leſs ſo. We make it conſiſt in being able to ſuſtain the weight of a great number of Affairs, without being diſmay'd, ty-r'd or confounded with them. Behold, ſays the World, a ſtrong Brain, that's able to comply with, and manage ſo great a number of different Affairs. But perhaps on the contrary we ought to ſay, What a weak Head is this, that ſtands in need of ſo many Employments to ſuſtain and keep it up? and how little vigour has this Soul that wants ſo many props to keep it from being diſmay'd, or weary of it ſelf. Take theſe Employments from this Man, and you ſhall preſently ſee him dull and languiſhing. 'Tis not we that ſupport our Affairs, 'tis they that bear us up. In them we find a Bed whereon our Souls in their weakneſs repoſe. The ſtrength and vigour of a Soul conſiſts in being able to continue without theſe ſtays, and pleaſing it ſelf only with God and in his preſence. If there be any ſtrength in thoſe who are not tyr'd by

by the tumultuous Employments of this World, 'tis a ſtrength which depends on the organization of the Body, not a true ſtrength of the Soul.

§. 20. It is true there's ſomething in Man that's great, and let him apply his mind to what he pleaſes, there always appear ſome ſigns of Grandeur and Excellence: But even from this Grandeur proceeds his miſery and meanneſs, when he gives his mind to what merits not his application, and neglects thoſe other things which only deſerve his careful thoughts and affection. If Man were leſs than he is, all theſe Qualities and Endowments would be greater; and they are but mean and little becauſe he is call'd to things of a far higher ſtrain, and infinitly more important, which he paſſes by and neglects, whilſt he too much applies himſelf to thoſe other.

Science.

§. 21. The greateſt part of Humane Sciences are ſo inconſiderable in themſelves, and contribute ſo little to Man's felicity, that we are full out as happy living in ignorance and contempt, as in the knowledge and over-value of them.

Vanity

Vanity and opinion ſets a price on them, and we deſire onely to be learn'd for others, not for our ſelves. Hence *Seneca*, all Stoick as he was, does confeſs that he car'd not for wiſdom, which was the Idol of thoſe of his ſect; were he prohibited to diſcourſe of it with others : *Si cum hac exceptione detur ſapientia ut illam incluſam teneam nec enunciem , reijciam.* That is, the whole reward and fruit he deſir'd to draw from thence, was onely the praiſe and approbation he expected to have from others. But as opinion ſets the rate on ſciences, ſo does it alſo debaſe them when it pleaſes. Men have been pleas'd not to judg learning fit for Women; in the mean time men do not think them miſerable, nor are they themſelves ſenſible of the want. Some ladies of quality conceal the skil they have in polite literature call'd *Belles lettris*, as aſham'd of it; and they are in the right, for there's always ſome ſhame in being burden'd with an uſeleſs knowledg. If all thoſe of that ſex who have apply'd themſelves to the ſtudy of curious Sciences did the like, they would but thence deſerve more eſteem.

§. 22. It is true nevertheleſs that ſome of theſe ſciences that are very beneficial

to

to humane ſociety, and afford to ſome great advantages; and for this reaſon it has been well done to affix thereunto certain honours and rewards, but for the moſt part they procure their owners more harm than good.

Let us run over all thoſe we know to have been men of wit and parts in the World, and upon conſideration we ſhall find very few who have not thereby been damag'd as to the next World. Had not ſuch an one been a Man of parts he had never been choſen Biſhop: he had never then been charg'd with the ſins of a whole Dioceſs. It is by his good parts that another is rais'd to a great office and great employments, and thereby hazards his conſcience through a thouſand dangerous intrigues. If another had not had an eaſy utterance he had never been a Preacher, and ſo not ſpent his Life in an abuſive diſpenſation of God's word. Without parts we preſs not forward in the World, and by living privately we ſhun a thouſand unfortunate engagements.

§. 23. But is it not poſſible to ſet a value on theſe endowments, by conſidering them ſeparately from the good or bad uſe that may be made thereof. There's an

an obligation on thoſe in the World to do ſo, ſince often they are known, but not the bad uſe they are put to. Nevertheleſs it is moſt certain that this way of conſidering them in themſelves, without reflecting on the uſe that's made of them, is the origine of great illuſion both to us and others. For theſe qualities ſubſiſt not in the air, abſtracted from their good or bad uſe, and when they are ill imploy'd they deſerve no eſteem, ſince they onely encreaſe the guilt of thoſe who have them.

§. 24. The Holy ſcripture onely calls that ſcience which teaches us how to live, accounting all that are ignorant of it fools and mad-men: nor would Man, were he rational, ſpeak any other language then this, for it is moſt conformable to reaſon and nature, and onely his blindneſs has brought another dialect into faſhion. Not but that each ſcience teaches ſome particular truths, but becauſe we ſtand in ſo urgent a neceſſity of that knowledg which leads to heaven, that we are not permitted to reckon the reſt for any thing. Were we in a ſtorm we ſhould onely value that art which might ſerve us there, and no body ever thought of praiſing a paper of verſes when

when the queſtion was how to avoid a threaten'd Shipwrack. Let a Man be ſick, he onely in his Phyſician values that skill which may cure his diſeaſe, all the reſt of his good qualities vaniſh and are not taken notice of. In a word all thoſe great concerns, which ought totally to employ and take us up, give us leave onely to conſider ſuch abilities as may be ſerviceable thereunto. But what greater concern can we have than that of ſaveing our ſouls, ſhunning hell, and purchaſing heaven? What greater and more urgent danger than that of periſhing eternally? What deſerves more to take up all our thoughts than the care of preparing for an eternity? It is therefore againſt nature and reaſon to ſet ſo high a price on certain qualities and endowments that contribute nothing thereunto.

§. 25. Nor is this a mere queſtion about words, things themſelves are concern'd, ſince the words carry the things along with them. Were it onely about words, it would be a ſmall inconvenience to beſtow the name of learned, skilful, and good parts, on thoſe who might excel in humane Sciences, becauſe in reality as uſeleſs as they are, conſider'd in

in themſelves; they yet continue to be markes of the greatneſs of humane Wit. But we ſtop not here to theſe words, we faſten certain ſentiments of our Souls; and we always accompany them with an interior judgement of eſteem and excellency. We raiſe thoſe on whom we beſtow theſe Names above others, and here they become falſe and deceitful. For whereas a Poet that's no Chriſtian, an eloquent Preacher that leads a diſorderly Life, or an able Politician that thinks not on God, are infinitely leſs eſteemable than the ſimpleſt Woman that lives according to his Laws; yet under the Favour of theſe Names, we fail not in our own thoughts and imagination to beſtow a moſt eminent degree and place on theſe Perſons, whom we ought (notwithſtanding their great Learning and Knowledge) to conſider as in the loweſt degree of blindneſs and abjection.

§. 26. If Men are not capable of being ſpoke to in this Language, at leaſt ought we to ſpeak it to our ſelves: And thus by judging of things by the relation they have to God and what's eternal; inſtead of thoſe ſeveral Conditions and Degrees of Men in the World, we ſhall only find two; but thoſe prodigiouſly

different, if we look on them with the eyes of Faith, though the difference be unknown to Senſe. One of theſe Claſſes is made up of the Juſt, the other of Sinners. It will be profitable to excite in us the livelieſt Idea we poſſibly can of theſe two ſtates, to the end it may help to obſcure and ſtifle in our Minds all thoſe diſtinctions, which Men have eſtabliſh'd and built amongſt themſelves on certain Qualities, whether exterior or interior, real or imaginary.

Sinners.

§. 27. What then does a Sinner, and one without God, appear to the eyes of Faith, that is; to Truth it ſelf? He is one that's blind, becauſe he does not partake of true Light, knowing neither GOD nor himſelf, his Friends nor Enemies, Good nor Evil. Let him be as intelligent as he will in the Affairs of this World, yet does he live and walk in darkneſs, ſince he blindly falls at every ſtep, and knows not where to place his feet.

He is one that's deaf, ſince he hears not the voice of God, nor admits to his heart his Divine Word; although it may make a noiſe in the ears of his Body. He

He is one ſick of a Palſey, becauſe his heart is without motion, nor aſpires up towards God; it is always on the ground, and in an utter diſability of ever raiſing it ſelf.

§. 28. He is a Man reduc'd to an extremity of want and beggery, becauſe diſpoil'd of all true Riches which are only Spiritual; becauſe he has loſt whatſoever God beſtow'd on him in his Baptiſm: to him no more belongs any right to his Inheritance, which is Heaven.

He is not only poor as to the Riches of Grace, but even as to the goods of this World. For albeit to the eyes of Men he appears the Owner of great Wealth, and that others have no right to deprive him thereof; yet does he unjuſtly keep it as to God: He no more deſerves to enjoy it; he's unworthy the uſe of any of his Creatures.

§. 29. He's a bond ſlave; not only to his paſſions which domineer over him, but to the Devil, who poſſeſſes him, dwells in him, moves, agitates, and makes him do and act as he pleaſes; who without ceaſing deceives him, and turns him into the ſubject of his diſport and laughter, according to the phraſe of Holy Scripture. Nay, he's a ſlave of the Juſt

and thoſe God has choſen; that is, his whole Imployment during his Life, is to labour for the good of others, not for his own; and to contribute to the good of the Elect, without drawing thence any benefit for himſelf. 'Tis thus the Angels and Saints look on thoſe who are great and wealthy. They fancy the whole World only made for themſelves; in the mean time God only eſteems them as made for others; nor does he permit them to live but for the Service of his Elect, who are the only Maſters and Kings in his ſight, and who will drive them out of their Houſe, when the time ſhall come that they ſtand in no more need of them: *Becauſe the Slave does not remain in the Houſe of his Maſter*, as the Scripture tells us.

§. 30. A Sinner is a Man reduc'd to a ſhameful nakedneſs, becauſe he has loſt the robe of Innocence and Juſtice; let his Magnificence be never ſo great wherewith he endeavours to cover his ignominy. His greatneſſes, as St. *Auguſtin* ſpeaks, are but *The Rags of the Devil, Panni Diaboli:* Theſe are not only ſhameful, but over and above great deceivers; becauſe the Devil only lends them to the end that Man fixing there, and making

making them the object of a ridiculous vanity, he may lose all sense of his true misery, and never endeavour to recover what he has lost: and these he will take from him at his death, and make him for all eternity sensible of the nakedness he is reduc'd to.

§. 31. Lastly, a Sinner is a Man that's dead, and a thousand times more senseless than the dead themselves; his very Soul is dead, whereas others die only as to the Body. I say, His very Soul is dead, nor do I here use any Metaphor. The Soul only lives by Love and Knowledge. Thus the Love and Knowledge of what is the true Good of Man, that is, of God, is the true Life of the Soul; and when it loses this Love and this Knowledge, it loses its true Life, although it retains another poor and miserable one by the Love it bears to, and the Knowledge it hath of Creatures. 'Tis for this reason that it is said, That as sin deprives us of true Life, so true Life is given by Wisedom to its Children: *Sapientia filiis suis vitam inspirat*; becauſe on them it bestows the knowledge and love of God.

§. 32. The Comparison therefore is very natural and exact which the Fathers

make betwxit a Soul in ſin, and a moving Sepulcher. Becauſe the Soul being dead, the Body that incloſes it may in ſome ſort be ſaid to be its Grave. And this Compariſon runs ſo much the better, in that, as a Tomb is adorn'd without, but fill'd within with nothing but dirt and infection: In like manner the Sinner, whoſe out-ſide appears ſo pleaſing and grateful, flattering our ſenſes by theſe exterior Endowments, conceals within ſo horrible a corruption and ſtench, that it would prove intolerable, were it laid open to ſight.

The Juſt.

§. 33. The dreadful miſery of Sinners may help us to conceive the ineſtimable happineſs of the Juſt, ſince we know already, That it is a great good fortune to be freed from ſo wretch'd a condition. The Juſt are no more either blind or deaf, beggars or benumm'd with Palſeys; they are no ſlaves, nor more naked, nor in a ſtate of Death. But they enjoy the Light of Almighty God; they as Friends hear his voice; they tend up towards him by the motions and ſentiments of their hearts: They are in poſ-

ſeſſion

ſeſſion of the treaſures of Grace, and freed from the ſlavery of the Devil and Sin: they are clad with the Robes of Innocency, and live the true Life, that is, the Life of Charity.

§. 34. But we muſt yet make a further progreſs before we can conceive any part of their Grandeur. We muſt ſay, They are Kings, being aſſociates in Royalty with our Saviour *JESUS CHRIST*; that they are Lords of the World, ſince the whole Creation continues but for, and in relation to them: that they are Children of God, ſince they are adopted for his, by being united to his onely Son: that they are heirs of Heaven, ſince that is the Inheritance of our Saviour, and a right thereunto has been confer'd on them by the pledge of the Holy Ghoſt, which they have received: that they are the Temple of God, ſince he dwells in them, and that they are animated by his Holy Spirit: laſtly, that they are Members of *JESUS CHRIST*, making up part of his Body, by the participation of his Spirit, and the union they have with his very Body, which they receive in the holy *Euchariſt*.

§. 37. We muſt endeavour to imprint in our minds, as deep as we can, theſe Idea's,

that we may be able to reſiſt the impreſſions made on us by the Diſcourſes of Men, who fill our heads with conceits of falſe Grandeur, falſe Abjection, falſe Goods and Evils. And for this reaſon it is the Holy Scripture ſo often raiſes us up to admire the Juſt. *Bleſſed are thoſe,* ſays the Scripture, *who are without blame in the ways of God: Bleſſed are thoſe who ſound the depth of his Precepts: Bleſſed the Man who fears God: Bleſſed the Man who follows not the Counſel of the wicked: Bleſſed, O Lord, are thoſe who dwell in thy Houſe: Bleſſed is the Man inſtructed by thee: Bleſſed are thoſe whoſe ſins are remitted.* On the contrary it endeavours to take from us that eſteem we have for all thoſe humane Qualities, which are the uſual object of Man's Vanity. *Let not the Wiſe,* ſays the Scripture, *glory in his Wiſdom; nor the Strong in his Strength; nor the Rich in his Riches. But he that has a mind to glorifie himſelf, let it be in knowing me, in knowing that I am the Lord, who does mercy, judgement and juſtice on the Earth. For theſe are the things that pleaſe me, ſays the Lord.*

§. 36. The Scripture yet proceeds further, and wills us to look on Sinners not only as reduc'd by ſin to a low degree of abjection, but even to ſtate of anni-

annihilation: And this it expreſſes by theſe words; *Ad nihilum reductus eſt in conſpectu ejus malignus.* And whilſt in this manner it paints them forth, at the ſame time it buries and annihilates with them all their Greatneſs, all their Riches, all their Qualifications, as well the interior as exterior ones: that is, It will not permit that any thing of theſe ſhould make them even to ſubſiſt in our ſight, or make us to judge there is any thing of real and ſolid in their condition.

§. 37. And it is thus the Holy Scripture would have us to conſider whatſoever has no relation to God. This is that expreſs concluſion, which it made a great King, (on whom God had heap'd all the Grandeurs and pleaſures of the World,) to deduce, to the end he might be more able to teach us the vanity of them all. In purſuit of this deſign, he does in particular repreſent unto us the nothingneſs of all pleaſures, of all Greatneſs, of all Employments, of all Enterprizes conſider'd in themſelves, and not refer'd to God. After all he concludes the ſumme of his Inſtructions by theſe words; *Fear God, keep his Commandments; for in this conſiſts the very Being of all Man. Deum time, & mandata ejus obſerva. Hoc eſt*

omnis homo. That is to ſay, Whatſoever tends not to God, and the keeping his Law, has no Being, no reality, cannot be ſolid and happy; and ſo before Almighty God is a total privation of Good. Thus it is God judges of the things of this Earth, and therefore we ought not to judge otherwiſe; and it is by this Rule we ought to reform all thoſe falſe Idea's and notions we receive from our Converſation.

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The Way how to ſtudy as a Chriſtian ought.

§. 1. THE firſt Rule which can be given touching the manner how to ſtudy as a Chriſtian ought, and which is the Baſis of all the reſt, is to look on Study not as Employment of indifferency, but as an action of our Life of greateſt importance, and which being perform'd well or ill, may in a high degree contribute either to ſave or damn us. And it will not be amiſs in the firſt place to fix and ſettle this principle, by conſidering the reaſons of it.

§. 2. Study is not a ſhort and fleeting action; it laſts long, and is often renew'd. 'Tis of importance therefore that it be well-order'd, and that the time imploy'd therein be not loſt. For if it be unlawful idlely to throw ones wealth away, and a great ſin to loſe at Play or on ſome other not neceſſary occaſion, a conſiderable ſum of money, becauſe theſe temporal goods are only beſtow'd on us

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to be the ſubject of our good works, and not of our idle paſs-time, it is yet leſs lawfull unprofitably to conſume that time which is given us to gain eternity by, and whoſe loſs is far more irrecoverable than that of all other temporal goods whatſoever.

§. 3. We ought to conſider that the time we ſpend in ſtudy is not onely the price we purchaſe eternity with, but that moreover it is a preſent we are conſtantly receiving from the hand of God, and for which we never ceaſe owing him a new acknowledgment; and this debt we cannot pay but by continually employing that in his ſervice, which we continually receive from his hand. In fine this debt we contract every moment, ſince he onely beſtowes time on us that we may uſe it well, and that he reſerves to himſelf the right of calling us to account for it. It is a talent, it is a pledg he truſts us with, he will know what uſe we have put it to; and I do not believe we have any reaſon to think he will receive us favourably when we ſhall tell him, Lord, I have employ'd, of the time thou haſt beſtow'd on me to work my ſalvation in, ſo much in reading books of detraction, ſo much in reading others

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which were perfectly uſeleſs for my concerns; for if this diſcourſe even now ſeems ridiculous, can we hope it will juſtify us in the ſight of God Almighty and his holy Angels?

§. 4. Study is not onely the employment, and the whole labour and toile of Children, but a great ſhare alſo of their toile and labour who have choſen for the employment of their lives ſuch exerciſes as depend more on the mind than on the body. Now 'tis a thing of greateſt neceſſity, that our labour ſhould be well-regulated, becauſe it is of greateſt neceſſity our pennance ſhould be ſo, the toile and labour we take making up the greateſt part of this latter. For if our pennances, which ought to cleanſe us from all our faults and pay all our debts, doe onely defile us more, and encreaſe our debts, what hope does there remain for us ? *Si Sal evanuerit in quo ſalietur* ? If faſting, which of it ſelf is a work of pennance, find not acceptance from God when it is ſpoil'd by ones proper will, (hence it is God ſays by his Prophet that he did not approve of the Jews faſts, becauſe they onely took them up by humour and fancy) how much further will God be from approving and reckoning thoſe

thoſe ſtudies for works of pennance, which ſhall onely aime at ſome vain and fooliſh divertiſement?

§. 5. Laſtly we ought to conſider that the aim of ſtudy is to cultivate and nouriſh our minds. What we read enters into our memory, and is there receiv'd as food which nouriſhes us, and as ſeed which on ſeveral occaſions produces good thoughts, and good deſires; nor is this ſeed ever receiv'd without our thinking and reflecting on it, for we always think and reflect on what we learn, ſeeing that memory and underſtanding are operations of our ſouls: as ſoon as they come there they preſently go out again, and they are able to defile us by entering, becauſe they never go from us without the company of ſome complaiſance and inſenſible delight we take in them. If therefore we do not eat indifferently of all ſorts of Meats; if with care we ſhun ſuch as may be hurtful; if to all ſoiles we do not commit all ſorts of ſeeds, but onely ſuch as agree with the nature of them; how much more ſollicitous ought we to be in chuſing what muſt be the nouriſhment of our ſouls, and the ſeeds whence our good thoughts muſt ſpring! for what we to day read with indifference

difference and unconcern'd, ſhall as occaſions ſerves awake in us, and furniſh us, without our ſo much as reflecting thereon, with ſuch thoughts as ſhall either procure us heaven or hell. God awakens in us good thoughts for our ſalvation, as it is written, *Cogitatio ſancta ſervabit te.* The Devil awakens thoſe ill thoughts the ſeeds whereof he finds in us, to the end he may damn us; and we furniſh him with opportunity of doing ſo, when we ſcruple not to fill our memories with a thouſand vain and dangerous knowledges.

§. 6. 'Tis much the more neceſſary to uſe great application in diſtinguiſhing the good food of our ſouls from what is bad, becauſe we have no natural inſtinct by which we can judg and diſcern it. For as for the body the taſte uſually knows what is hurtful to our health; God having thus provided for the conſervation of our corporal Life, leſt by intemperance we ſhould feed on poiſons. But the ſame rule holds not in the nouriſhments of our minds. Naturally we have no ſpiritual taſte to diſtinguiſh what's good and wholeſome from what's not ſo. Nay often poiſons reliſh better with us than the beſt food, ſo deprav'd and ſpoil'd is our ſpiritual taſte. Thus by

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an attention altogether particular ought we to correct this natural corruption of our minds; and this is one of those ways by which we may practise that advice of the Wise-Man: *Omni custodiâ serva cor tuum.* We must watch with accurate diligence over whatsoever is to enter into so precious a Vessel.

§. 7. If our soul ought to be the Temple and Sanctuary of God almighty, if it ought to be that house of prayer, of which it is said, *Domus mea domus orationis vocabitur*; Shall we not fear lest God upbraid us for having profan'd his Temple, and tell us, as he did the Jews, that we have made his house into a den of Thieves? That we have made it into a Theatre or Comical stage, by filling our memories with profane Images, and such as will dishonour a place consecrated to God, and which perhaps do disturb the tranquillity of our prayers by those vain thoughts which they bring into our minds, when we ought to be the most disengag'd from them?

§. 8. In some Books the poyson is gross and visible, in others 'tis hid and scarce to be seen. Some Books are all over corrupted and naught, others only in certain places, and there are few that are not

not at leaſt thus faulty. For Books are the Works of Men, and the corruption of Man is to be found mingled in moſt of his actions; and as it conſiſts in his ignorance and concupiſcence, all Books almoſt are tainted with theſe two defects.

A taint of Ignorance is to be ſeen in the falſe Maxims which are to be found ſown up and down: that of Concupiſcence comes from the paſſions we ly under, which firſt make an impreſſion on the Books we write, and after that carry this unperceiv'd impreſſion, even to the Souls of thoſe who read them.

§. 9. 'Tis the opinion of certain Phyſicians, that in all Meats there is ſomething of mortal, which they call *Tartar*. And they further add, that all Diſeaſes come from a gathering of this poyſonous matter which remains in the Body after digeſtion. But what is not true of the nutriment of our Bodies, without doubt is ſo touching that of Souls. There are few Books, which for the reaſon alledg'd do not contain ſome poyſon. The corruption of Man is to be found everywhere. Thus whilſt we read the words of Men, we inſenſibly take in, and fraight our ſelves with the Vices of Men.

§. 10.

§. 10. Beſides this corruption which comes from Books, there is another which comes from our ſelves, and which ſpoils what we find of moſt wholſom and good in them. Our heart is a Veſſel able to corrupt whatſoever is pour'd into it; the moſt profitable Inſtruction, may prove to us a ſubject of vanity, and even of error by the falſe application we may make thereof. Let them be good in themſelves, yet are they not ſo for us. They lead us out of our road, they amuſe and ſtay our progreſs, while they take us off from what would be really profitable.

§. 11. To avoid theſe two different Poyſons, different Remedies muſt be apply'd. And firſt, to free our ſelves from that which ſprings from the corruption of our own hearts, nothing elſe is to be done but to purifie them without intermiſſion, by the Exerciſes of a truly Chriſtian Life. We ought then to have in our underſtandings this purity of heart, which is the principal diſpoſition for ſtudy. Thus to cleanſe well a Veſſel, is the principal diſpoſition requir'd to receive ſome precious Liquors.

Sincerum eſt niſi vas, quodcunq; infundis aceſcit. With-

Without this all grows ſowre and naught, as has been ſaid. Thus that prayer of the Royal Prophet belongs peculiarly to Students, *Cor mundum crea in me, Deus, & Spiritum rectum innova in viſceribus meis.*

§. 12. We muſt not imagine that it is enough to believe our heart is clean, and ſo to look on our ſelves as qualified to read the worſt Books. Chriſtian ſtrength conſiſts in believing our weakneſs, and 'tis a great ſhare of purity to be very apprehenſive of being defil'd with dangerous Books. To this we muſt add a watchful care to ſhun the poyſons that are found there. If they be groſs and palpable, we may ſhun them by laying aſide all curioſity for things of that nature: if more refin'd and imperceptible, we ought to have recourſe to God by Prayer, to the end he may either make them known to us, or make us paſs them over without ſo much as taking notice of them. For this reaſon there's ſcarce any action that ſtands more in need of Prayer, than Study: and 'tis a great defect to begin any without firſt raiſing ones mind to God, and begging that he would proſper it, and preſerve it from the dangers that inſeparably attend it.

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For if through a moſt juſt and warrantable cuſtom, we take not our corporal Refection without begging of God a Bleſſing, that what ought only to ſerve to ſuſtain our Life, give the Devil no means of making us loſe our Souls; how much more careful ought we to be in addreſſing our ſelves to God Almighty, when we ſhall take that Spiritual Food, which is much more capable of exciting in us all manner of ill paſſions, and which of neceſſity will have that effect, if not hinder'd by God's Bleſſing, and if the ſwelling it raiſes be not diſſipated by his Charity!

§. 13. By a Prayer of this nature, we offer to God our Reading and Study, as an action conſecrated to him, and perform'd for his ſake. But that our Prayer may efficaciouſly produce its effect, it muſt be ſincere, that is, it muſt be true that we ſtudy for God's ſake; that a deſire of ſerving him be the motive, and his Will the Rule and Guide of our Studies. For we muſt not fancy that becauſe we have at random in the Air offer'd him our Studies, they become effectively conſecrated to him. God cannot receive from us but what he produces in us; he receives nothing but what comes from his, not

not from our Spirit. So that if our Studies have for real motive, either curioſity, vanity, or ſome other ill deſire or end, 'tis in vain we offer it to God, it will not hence become more holy; nay we do God an injury in deſiring him to accept what was not begun for his ſake, which would be contrary both to his Juſtice and Sanctity.

Our Study therefore, to the end it may become a fit oblation to God, ought of neceſſity to have God for its motive; that is, it ought to come from a deſire of obeying him. Now Study has this motive, when undertaken to ſatisfie that general penitential labour God has impos'd on all Men, and that we chuſe ſuch things to employ our Studies about as may ſerve us to comply with our other duties and obligations. For, if we apply our ſelves to frivolous and uſeleſs Studies, 'tis clear that it is not either God's Will, or a deſire of pleaſing him, that makes us ſtudy; for his Will is juſt and reaſonable, not humourſom and fantaſtick.

A Judge who applys his ſtudies to things of his own Calling, may be ſaid to ſtudy according to God's Will and pleaſure: but ſhould he buſie his head in learning the

the *Indian* or *Chineſe* Language, it would be hard for him, were he demanded by God, for whoſe ſake he apply'd himſelf to that ſtudy, ſincerely to anſwer, Lord, 'tis for thee I have undertaken it.

§. 14. Yet for all this, we ought not to carry this Rule ſo far as to ſcruple all ſuch Studies as have not a direct relation to our Calling. For provided we employ what time is neceſſary to make us able and expert therein, we are indulg'd ſome liberty for other ſtudies, ſo we abuſe them not. *Tantùm nè libertatem in occaſionem dederitis carnis.* And the means not to abuſe them, is to refer 'em to ſomething profitable in it ſelf, and which may be uſeful; ſuch are Hiſtory, learning to write and ſpeak well, becauſe theſe are general knowledges, which agree well with our particular profeſſion.

§. 15. Neither ought theſe Maxims to be underſtood with that rigour, as to make us imagine that we do ill in taking ſome pleaſure in our Study, or even in ſelecting ſuch matters, wherein in ſome ſort we ſeek the divertiſement of our Minds.

For if theſe pleaſing Studies are otherwiſe within the order of our devoirs, they

they become a refreſhment. God allows our weakneſs, and we ought to make uſe hereof as a means to make greater progreſs therein; it being a thing known that what we ſtudy with pleaſure, ſinks much deeper into our memories, than that which we apply our ſelves unto with ill-will and diſguſt.

As for ſuch Reading wherein pleaſure and divertiſement alone are ſought, ſuch as is afforded us by Medals, and Books of Voyages, *&c.* it may be lawful as other paſtimes are; that is, to ſettle our heads when doz'd and weari'd with ſerious Speculations; to refreſh and employ our minds when not capable of ought-elſe. But we muſt take care, leſt theſe divertiſements be not in themſelves dangerous; and moreover, that we do not ſo accuſtom our ſelves thereunto as eaſily to fall in diſguſt with what's ſerious. For this purpoſe we ought not to betake our ſelves to theſe kinds of remedies, before we have undergone ſome trouble and wearineſs with others.

§. 16. That conſideration which makes us look on ſtudy, as a pennance and labour impos'd on us by God, gives us a proſpect of all thoſe diſpoſitions we ought to have. We muſt labour faithfully

fully, exactly, and with perseverance. Fidelity consists in applying as much as we can the same hours to the same studies, that we may honour God not onely by our studies, but also by their regular course, and that we may overcome that sloth which would make us trifle that time away which is destinated for our Studies. Exactness consists in doing all things as well as we can, always having in mind that what we do we do it for God, and that he fully deserves our whole application. Lastly, Perseverance consists in continuing the same studies, as long as it shall be convenient, to make us shun that inconstancy which is so natural to Self-love. For this purpose it would not be amiss often to have in mind that saying of the Prophet, *Maledictus qui facit opus Dei fraudulenter* : and that of the Wise-man, *qui mollis & dissolutus est in opere suo, frater est operæ suæ dissipantis.* By the first we are warn'd to free our selves from negligence and unaccuratness, which so often finds place in our studies, to the end we may shun that curse which is pronounc'd against those who carelesly perform what they are to do for God; by the second, to shun sloth and idleness, which are opposite to fidelity; and disorder which

which is oppos'd to perſeverance, which are the two other requiſites for thoſe which are perform'd as Chriſtians ought.

§. 17. We ought not to imagine that the Life of a ſtudent is a Life of eaſe. Thoſe who ſhall ſeriouſly make tryal thereof, ſhall find that on the contrary a Life of pure ſtudy and contemplation is a life of all others the moſt painful, and that others are onely ſo as in proportion they come nearer to it. The reaſon is, becauſe nothing is more contrary to our nature than uniformity and quiet; becauſe nothing gives us more time and opportunity to be with our ſelves. Various changes and employments take us from our ſelves, and pleaſe, becauſe they make us forget our ſelves. Beſides the language of the dead in books wants life, and hath nothing that livelily affects Self-love, or vigorouſly awakens our paſſions. It is deſtitute of action and motion; it furniſhes our minds onely with dull languid ideas of the things it ſpeakes of, becauſe they are not ſet out with th'-advantage of ſpeech, geſture, lookes, and all thoſe other circumſtances which contribute to enliven thoſe Images, which are imprinted in us by converſation with Men. Laſtly, it entertaines us very little

with what concerns us, and gives us ſmall occaſion to look on our ſelves with complaiſance; It flatters our hopes but little: And all this ſtrangely contributes to mortify in us Self-love, which once diſpleas'd takes from all our actions all vigour and reliſh.

'Tis for this reaſon that the auſtere life of a Capuchin is more eaſy than that of a ſtudent ty'd to be Solitary in his Chamber: For this reaſon 'tis more eaſy to be a ſouldier, a Merchant to hazard ones life at ſea than to live in the quiet of a regular ſolitude; and why ſo? Becauſe there's nothing more difficult than to be with, endure, and be ſenſible of ones ſelf. To ſhun this all theſe hardſhips are undertaken. Therefore when we have choſen this Kind of life, we muſt reſolve at the ſame time to encounter and vanquiſh this tepidity and ſloth. For Self-love, which will make its markets up, endeavours to get on one ſide as it loſes on the other. Thus when it can not be in, and enjoy that motion and agitation wherein it finds the greateſt ſatisfaction, at leaſt it endeavours to enjoy an exemption from labour and pain, and ſo with violence draws us to that ſide. For this reaſon, if care be not taken, a life,

life of ſtudy will incline us to intermit mortification, and make us guilty of idleneſs and all its concomitant faults, and ſo it is needful continually to endeavour to preſerve our ſelves from them.

§. 18. Theſe vices we ought to attaque directly, and by addreſs and ſlight. We attaque them directly when we make uſe of thoſe reaſons and arguments which may excite in us a freſh eagerneſs, by conſidering the fatigues and troubles which accompany all the employments of this World, and by apprehending it to be of their number of whom it is ſaid, that they are not to be found amongſt the troubles and labours of Men, and that they ſhall have no ſhare of the chaſtiſements God ſends them, which is a ſign of God's great wrath againſt'em. But it is good alſo to uſe ſome addreſs, to deceive ones ſelf, and not to conſider this kind of life all at once but by parts; that is, to conſider one onely task at once, whoſe end we may ſee, as that of the reading or writing ſuch a book without looking any further at preſent. 'This work finiſht another will come, and in the mean time the mind will not be oppreſt and diſmaid. In a word we muſt do with our ſtudies what St. *Gregorie*

counſels to be done about faſting, which was to begin to faſt, and to promiſe our bodies ſome refreſhment for the future. Thus we ought to begin to ſtudy, and promiſe our ſelves ſome divertiſement when we ſhall have perform'd any thing that's conſiderable; and it will not be amiſs ſometime effectively to refreſh our ſelves, ſince 'tis certain that in ſtudying we ſometimes advance by going back, and by not diſmaying our minds through a too obſtinate continuance of labour.

§. 19. Our ſtudies ought to be order'd and bear proportion to our other employments; if we have no other than ſtudy, it ought totally to tend to the end we propoſe to our ſelves, and we think moſt convenient. But we muſt conſider that we have two kinds of employments, and ſo muſt propoſe to our ſelves two kinds of ends. One particular depending on many circumſtances, and which varies according to the variety of thoſe who apply themſelves to ſtudy. The other general and common to all, which is to give to ones ſoul that food and nouriſhment which is neceſſary to make it ſubſiſt and travel in the way of God, leſt it fall into that ſtate the Prophet ſpeaks of when he ſays, *Percuſſus ſum ut fœnum, & aruit*-

arvit cor meum, quia oblitus ſum comedere panem meum. This bread of the ſoul are the ſolid inſtructions of Piety which St. *Chryſoſtome* judges ſo neceſſary that he fears not to ſay in his third Homily of *Lazarus*, that *non poteſt fieri ut quiſquam ſalutem aſſequatur, niſi perpetuò verſetur in lectione ſpirituali*: and though we ought not to underſtand theſe words in the their full rigour, God ſupplying this exerciſe in the ignorant with thoſe, others of labour, penance, and humility, which being perform'd in ſpirit are excellent leſſons; yet ought they to teach thoſe who are capable of reading, how great a fault it is to employ all their time in other ſtudies, and to allot none for the good of their ſouls. Without queſtion 'tis a matter of greateſt difficulty for one ſo diſpos'd to be ſav'd, ſo that to conſider them well we ſhall find no exceſs in the words of St. *Chryſoſtome*. For it is moſt certain we have always a weight which carries us downwards, that is which inclines us to lead a carnal Life. To fall and be carried thither we need onely leave our ſelves at liberty, and make no reſiſtance, without more a-doe we ſhall go a-long with the torrent. Now the greateſt reſiſtance we can make is to

ponder and meditate the word of God, either in ſcripture or other books of Piety, there being nothing which furniſhes us with more ſtrength to reſiſt the ſpirit and maximes of the World.

§. 20. The World ſpeaks to us a thouſand ways. It makes us hear its treacherous voice, by almoſt all creatures which to us are ſo many ſnares according to the Wiſe-Man. The common diſcourſes of Men are all fram'd according to the model of concupiſcence, not to that of truth. What there is call'd good, honour, pleaſure, happineſs, evil, miſery, infamy, are onely the objects which concupiſcence would either ſhun or enjoy, and whereunto it hath faſten'd theſe Ideas. What means therefore is there left to make head againſt the continual impreſſion of this language of the World, if we have no care to hear what God ſays to us in his Scriptures, and in the books writ by his ſpirit?

§. 21. A great ſervant of God did counſel ſuch as had good memories to learn by heart ſeveral Pſalmes and Sentences of holy writ, that by thoſe Divine words they might ſanctify their memories. And this exerciſe is peculiarly neceſſary to thoſe who have in ſome ſort profan'd

profan'd their memories by a number of things writ there by the Devil, with design to deceive the World by a falſe agreeableneſs, which makes vice amiable by repreſenting it under grateful colours. Though at firſt we do not ſee the beauty and depth of ſcripture, yet the reading of it ceaſes not to be profitable provided it be perform'd with reverence, and that we attribute not to it, but our own ignorance, the ſmall reliſh and inſight we have thereinto. For 'tis of thoſe who are thus diſpos'd to bear reſpect to ſcripture that is to be underſtood what *Origen* ſays: *Si vides aliquando legi ſcripturam in auribus tuis, interim hanc primam ſcias te ſuſcepiſſe utilitatem, quod ſolo auditu, velut precatione quâdam, noxiarum virtutum quæ te obſident virtus depellitur.* If the ſound of ſcripture's words ſometimes ſtrike your ears, know that the firſt benefit you thence receive, is that the bare hearing the words ſupplies the place of prayer, which drives away far from you thoſe adverſe powers which aſſault you: as alſo what St. *Chryſoſtome* ſays in his third Homily of *Lazarus*, *Quid ſi non intelligamus quæ continentur in Sacris Litteris, maximè quidem etiamſi non intelligas illic recondita, tamen ex ipsâ lectione multa naſ-*

citur ſanctitas. Though you underſtand not what is contain'd in Scripture, yet the very reading of it does imprint in your mind many effects of Grace and Sanctity.

§. 22. We ought then always to bear in mind that other Sciences have their times a-part, and that we may lay them a-ſide when we ſhall have learnt what's ſufficient : but the ſtudy of Chriſtian morality, which we ought to learn out of ſcripture and other books writ by holy Men, muſt never be laid a-ſide; it muſt laſt as long as our lives, nor ſhall we ever be able to ſay that we are ſufficiently skil'd therein. For it is not enough to know theſe Truths ſpeculatively, and to keep them laid up in ſome corner of our memory, they ought to be freſh and ready there ſo that they forthwith offer and preſent themſelves, when there's any queſtion of putting them in practice. But this cannot be done except we have a continual care to renew them, and endeavour to imprint them not onely in our memories, but alſo in our very hearts.

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